



SRI AUROBINDO

Ghose

# Hymns To The Mystic Fire

*(Hymns to Agni from the Rig Veda  
translated in their esoteric sense)*

BL  
1115  
A3  
1952

SRI AUROBINDO ASHRAM  
PONDICHERRY

PUBLISHERS:  
SRI AUROBINDO ASHRAM  
PONDICHERRY

First Edition .. .. 1946

Second Edition (Enlarged) .. 1952

*All Rights Reserved*

University of Southern California Library

SRI AUROBINDO ASHRAM PRESS  
PONDICHERRY

PRINTED IN INDIA

661/8/51/3000

Religion

294

V414-3

1952

## PUBLISHERS' NOTE

This enlarged edition includes, in addition to the contents of the first edition, the following:

(1) *The Hymns of the Atris* which originally appeared in the "Arya" (Vol. II, 1915-16). Considerable portions of this series have been subsequently revised.

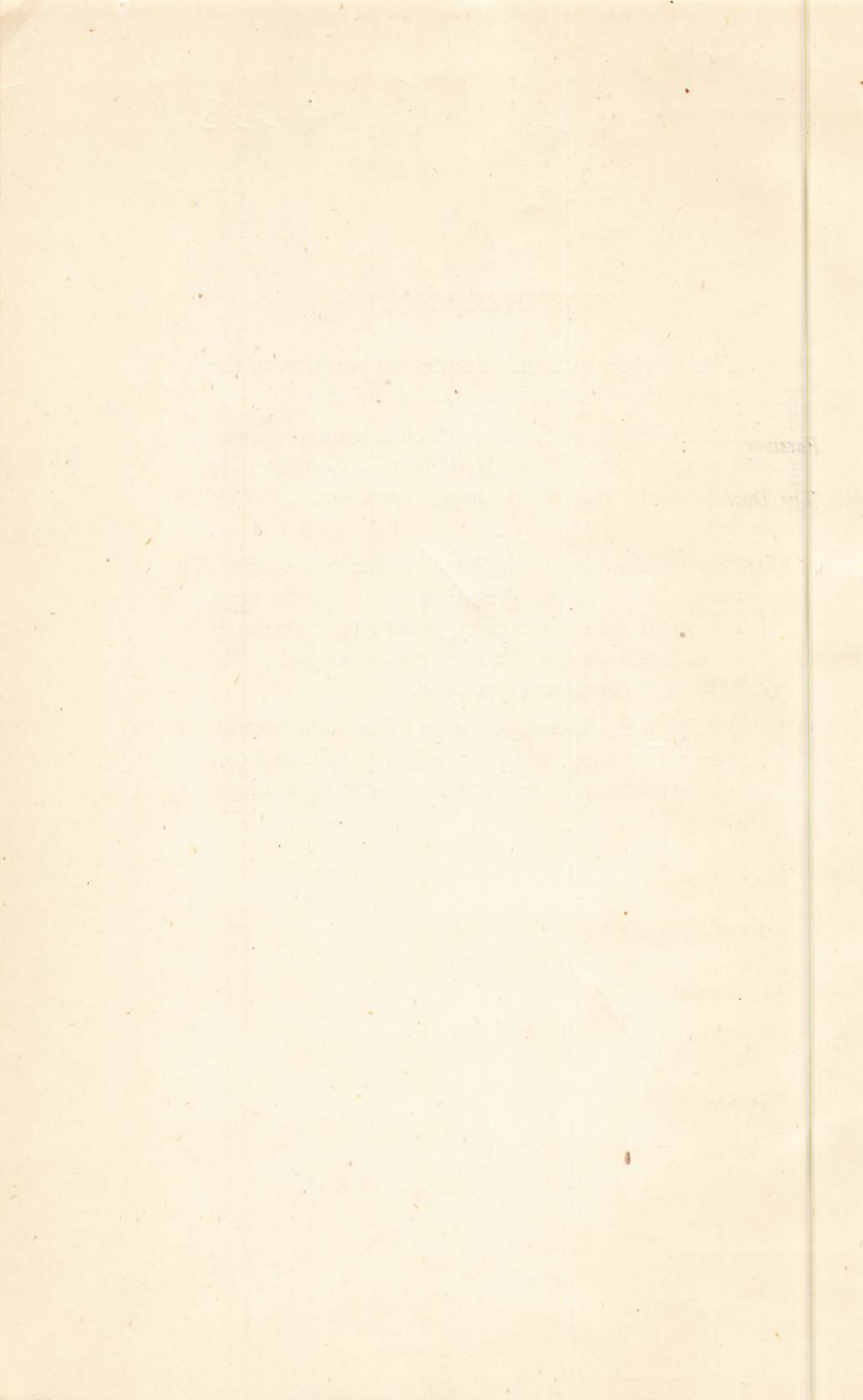
(2) Translations that have hitherto remained unpublished. Among these are a few which were found in the author's earlier manuscripts; they have been included, as they stand, in order to make this collection as complete as possible.

Barring a few hymns of the first Mandala, almost all the hymns to Agni in the Rig Veda, translated by Sri Aurobindo, are presented here in a single volume.

Transferred

Methodist World Service Fund

332935



# CONTENTS

	<i>Pages</i>
<i>Foreword</i>	... I
<i>The Doctrine of the Mystics</i>	xxviii
 MANDALA ONE	 1-55
HYMNS OF MADHUCHCHANDAS	... 3
MEDHATITHI KANWA	... 5
KANWA GHURA	... 9
PARASARA SHAKTYA	... 17
DAIVODASI PARUCCHEPA	... 43
DIRGHATAMAS AUCHATHYA	... 49
 MANDALA TWO	 57-93
HYMNS OF GRITSAMADA BHARGAVA	... 59
 MANDALA THREE	 95-183
HYMNS OF GATHINA VISHWAMITRA	... 97
 MANDALA FOUR	 185-245
HYMNS OF VAMADEVA GAUTAMA	... 187

# CONTENTS

	<i>Pages</i>
MANDALA FIVE	247-315
HYMNS OF ATRIS	... 249
MANDALA SIX	317-377
HYMNS OF BHARADWAJA BARHASPATYA	... 319
MANDALA SEVEN	379-427
HYMNS OF VASISHTHA MAITRAVARUNI	... 381
MANDALA EIGHT	429-511
HYMNS OF VATSA KANWA	... 431
SOBHARI KANWA	... 433
VISHWAMANA VAIYASHWA	... 443
SHYAVASHWA ATREYA	... 451
NABHAKA KANWA	... 453
VIRUPA ANGIRASA	... 463
BHARGA PRAGATHA	... 477
PURUMILHA AND OTHERS	... 483
HARYATA PRAGATHA	... 487
GOPAVANA ATREYA	... 491
VIRUPA ANGIRASA	... 497
USHANA KAVYA	... 501
PRAYOGA BHARGAVA	... 503
SOBHARI KANWA	... 507

# CONTENTS

	<i>Pages</i>
MANDALA TEN	513-607
HYMNS OF TRITA APTYA	... 515
TRISHARA TWASHTRA	... 533
VIMODA AINDRA OR PRAJAPATYA, OR VASUKRIT	... 543
VATSPARI BHALANDANA	... 549
SUMITRA SON OF VADHRYASHWA	... 561
AGNI SAUCHIKA OR VAISHWANARA, OR SAPTI VAJAMBHARA	... 569
PAYU BHARADWAJA	... 575
ARUNA VAITAHAVYA	... 583
JAMADAGNI BHARGAVA	... 589
UPASTUTA VARSHTIHAVYA	... 593
CHITRAMAHA VASISHTHA	... 595
AGNI PAVAKA	... 599
MRILIKA VASISHTHA	... 601
KETU AGNEYA	... 603
AGNEYA VATSA	... 605
SAMVANANA ANGIRASA	... 607

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

## FOREWORD

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth,—the Veda itself describes them as *kavayah satyaśrutah*, “seers who are hearers of the Truth” and the Veda itself was called, *śruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as *Śruti*, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the

## FOREWORD

Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often

## FOREWORD

arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a River Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction—Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods

## FOREWORD

developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma—developing from the Vedic Brihaspati, or Brahmanaspati,—Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea

## FOREWORD

the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest

## FOREWORD

times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words,—Yaska counts more than four hundred of which he did not know the meaning,—and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words,"

## FOREWORD

and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV. 3. 16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words"—"*nīṇyā vacāṁsi*"—"seer-wisdoms that utter their inner meaning to the seer"—"*kāvyaṇi kavaye nivacanā*". The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated," and he adds "one who knows not That what shall he do with the Rik?" (I. 164. 39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I. 164. 46). Elsewhere in the Riks the Vedic Word is described (X. 71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its

## FOREWORD

secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig Veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that "the Rishis saw the truth, the true law of things, directly by an inner vision;" afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through

## FOREWORD

initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by meditation and tapasya," those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things and not of an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy

## FOREWORD

grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture. The tradition of the Veda as the bed-rock of Indian civilisation—not merely a barbaric sacrificial liturgy—is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if, on the other hand, a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently

## FOREWORD

the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind,—in the phrase common in the Veda itself,—both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straight-forward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, Ritam, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic knowledge has been interpreted in all kinds of senses according to

## FOREWORD

the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hṛdi*, then this result becomes all the more clear, extended, pervasive. If, in addition, we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows from the Panis or other Dasyus, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning.

## FOREWORD

When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home," or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" or as "born in the Truth," these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts." It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men", his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought", says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the

## FOREWORD

milch cow which milks of itself the wealth of many forms"—the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *nīṇyā vacāṃsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like "joyful weaving women weaving the web of our perfected works into the form of a sacrifice." Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words—for secrecy must be observed—the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavisthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word

## FOREWORD

*ghṛta* means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-snu*<sup>1</sup>—it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācim*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghr̥ta, *ghṛtapruṣā manasā* and so manifest the Seats ("places, or planes"), the three heavens each of them and manifest the Gods.<sup>2</sup> But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light," a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic

<sup>1</sup> Sayana, though in several passages he takes *ghṛta* in the sense of light renders it here by 'water'; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.

<sup>2</sup> This is Sayana's rendering of the passage and rises directly from the words.

## FOREWORD

seer-will, *kavi kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power, spiritual strength, force of tapasya. When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front."<sup>1</sup> As one hymn describes the recovery

<sup>1</sup> Compare the expression which describes the Aryan, the noble people as led by the light—*jyotir-agrāh*.

## FOREWORD

from the Panis of the mass of the rays (the cows,—the shining herds, *gavyam*), so another hymn asks Agni for a mass or abundance or power of the horse—*aśvyam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force—*suṁvīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring *apatyam*—as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, ‘water’ in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean—*maho arṇas*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition—*pracetayati ketunā*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth—*ṛtajña*—and when they are released they discover for us the road to the great Heavens. So, too, Parasara speaks of Knowledge and universal Life, “in the house of the waters”. Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth.

## FOREWORD

Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world—*svar*—by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So, too, the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;<sup>1</sup> I saw the greatest (best, most glorious) of the embodied gods".<sup>2</sup> Then mark how the seer of the Upanishad translates this thought or this mystic experience

<sup>1</sup> or, That (the supreme Truth) was one,

<sup>2</sup> or, it means, "I saw the greatest (best) of the bodies of the gods".

## FOREWORD

into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.<sup>1</sup> O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the same as the inferior covering truth, *rtam*, spoken of in the Vedic verse; the "best of the bodies of the Gods" is equivalent to the "fairest form of the Sun", it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, "He am I", corresponds to That One, *tad ekam*, of the Rig Vedic verse; the "standing together of the ten hundreds" (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun "to marshal and mass his rays" so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance—and there are others—that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find

<sup>1</sup> or, for the law of the Truth, for vision.

## FOREWORD

the inner or esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of "thought" the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural 'thoughts', *dhiyah*. It is given in the ordinary interpretation all kinds of meanings; "water", "work", "sacrifice", "food" etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily "ray" but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavi-kratu*, he is the "will in the heart", *kratu hṛdi*. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer—a

## FOREWORD

sense which Sayana accepts—and from this we can infer that it means the “thing heard” or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyaśrutah*, and the knowledge received by this hearing as Sruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śravāṁsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedānta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an immortality towards which the soul has to rise. We have to find our way to that,

## FOREWORD

to get into touch with this Truth and Immortality, *sapanta ṛtaṁ amṛtaṁ*,<sup>1</sup> to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds,—a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*<sup>2</sup>, and there is a world or home of Truth, *sadanam ṛtasya*<sup>3</sup>, the Truth, the Right, the Vast, *satyaṁ ṛtaṁ bṛhat*,<sup>4</sup> where all is Truth-conscious, *ṛtacit*<sup>5</sup>. There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light—the world of the Sun of Truth, *sva*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya paṇthā*<sup>6</sup>, or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the

<sup>1</sup> I. 68. 2.

<sup>2</sup> VII. 60. 5.

<sup>3</sup> I. 164. 47; also IV. 21. 3.

<sup>4</sup> Atharva XII, 1. 1.

<sup>5</sup> IV. 3. 4.

<sup>6</sup> III. 12. 7; also VII. 66. 3.

## FOREWORD

Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,<sup>1</sup> the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us,—that is the specific power of the Mantra,—to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth,—a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,<sup>2</sup> and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle,—a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our pathfinder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a

<sup>1</sup> V. 12. 2; also VII. 43. 4.

<sup>2</sup> I. 68. 3.

## FOREWORD

seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,<sup>1</sup> or *tad ekam*,<sup>2</sup> which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *tat satyam*,<sup>3</sup> and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, "Arya", some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part

<sup>1</sup> I. 164. 46.

<sup>2</sup> X. 129. 2.

<sup>3</sup> III. 39. 5; also IV. 54. 4 and VIII. 45. 27.

## FOREWORD

of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛtam*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this foreword has been written and some passages from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their

## FOREWORD

poetic force,—more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the “herds of the light” or “the shining herds” or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood<sup>1</sup>; I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the

<sup>1</sup> The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

## FOREWORD

hymns had been translated and were ready for publication; but this time has not yet come.

SRI AUROBINDO

## THE DOCTRINE OF THE MYSTICS

*(An excerpt from the Foreword to the Hymns of the  
Atris in the ARYA)*

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal—the vastness, the true existence, the light, the felicity—and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan States whom he would conquer and overpass join themselves to the

Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censors. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest

## THE DOCTRINE OF THE MYSTICS

the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly—as a smith forges iron, says the Veda—their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

★

★

★

To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

## THE DOCTRINE OF THE MYSTICS

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth,—truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things—for creation is out-bringing, expression by the Truth and Will—and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical

being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood,—and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses,—this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour,—this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering,—this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body is necessary. This condition is given to us by the twin Aswins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Aswins, the weapons of the Gods, all the means of the journey and the battle. But as giver of

the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activating souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are, besides, five powers of the Truth-consciousness,—Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities,—Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels,—in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we

rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth, shaped out of the dark inconscient ocean of existence, lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the super-conscious ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirit of these great Ancestors still assists their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Sunahsepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the libera-

## THE DOCTRINE OF THE MYSTICS

ted powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

संस्कृत-विश्वकोष

१००

## MANDALA ONE

## मधुच्छन्दा वैश्वामित्रः

सूक्त १

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥१॥

अग्निः पूर्वैभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥२॥

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे । यज्ञसं वीरवत्तमम् ॥३॥

अग्ने यं यज्ञमध्वरं विहवतः परिभूरसि । स इद् देवेषु गच्छति ॥४॥

अग्निर्होता कविऋतुः सत्यश्चित्रश्रवस्तमः । देवो देवभिरा गमत् ॥५॥

यदङ्गं बाह्येषु त्वमग्ने भद्रं करिष्यसि । त्वेत् तत् सत्यमङ्गिरः ॥६॥

उप त्वग्ने दिवेदिवे दोषावस्तार्धया वयम् । नमो भरत एमसि ॥७॥

## VAISHWAMITRA MADHUCHHANDAS

### SUKTA 1

1. I adore the flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy.

2. The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods.

3. By the flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power.

4. O Flame! the pilgrim-sacrifice on every side of which thou art with the envisioning being, that truly goes among the Gods.

5. The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.

6. O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

7. To thee, O Flame! we day by day, in the night and in the light, come, carrying by our thought the obeisance.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

## मेधातिथिः काण्वः

### सूक्त १२

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥

अग्निमग्निं हवीमभिः सदा हवन्त विशपतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवाँ इहा वह जज्ञानो वृक्तर्बाहिषे । असि होता न ईड्यः ॥३॥

ताँ उशतो वि बोधय यदग्ने यासि दूत्यम् । देवैरा सत्सि र्बाहिषि ॥४॥

घृताहवन दीदिवः प्रति षम रिषतो बह । अग्ने त्वं रक्षस्विनः ॥५॥

## MANDALA ONE

8. To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home.

9. Therefore, be easy of access to us as a father unto his son, cling to us for our happy state.

## MEDHATITHI KANWA

### SUKTA 12

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.

2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.

4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.

5. O Fire, thou who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine.

सुसमिद्धो न आ वह देवाँ आने देविष्मते । होतः पावक यक्षि च ॥१॥

श्लोक १३

## मेधातिथिः काण्वः

अने शुक्रेण शोचिषा विरवाभिषद्वैतिभिः । इमं स्तोमं जूषस्व नः ॥१२॥

स नः स्तवान् आ भर गायत्रेण नवीयसा । रयि वीरवतीमिषम् ॥१३॥

स नः पावक दीविबोऽने देवाँ इहे। वह । उप यज्ञं देविउच नः ॥१०॥

यो अग्निं देवबोऽने देविष्माँ आविवासाति । तस्मै पावक मूळ्य ॥११॥

यस्त्वाप्तान् देविष्मतिर्दत्तं देव सपर्यति । तस्य स्म प्राविता भव ॥८॥

कविमग्निमस्य सृष्टि सत्यधमामिषमध्वरे । देवमग्नीववातनम् ॥७॥

अग्निनाग्निः समिध्यते कविर्गृहेपतिर्गुवा । देव्याद् जुहोत्यः ॥६॥

## MANDALA ONE

6. By the fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.

7. To the divine flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

11. Thou adored by our fresh Gayatri rhythms bring for the felicity and force full of hero's strength.

12. O fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

## MEDHATITHI KANWA

### SUKTA 13

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

महत्ते सती वि वरत्पयव्यो विवि स्पृशन्ति मानवः  
 ५ त्वा कृतं वृणीमहे होतारं विप्रवदेवसम् ।  
 ॥३॥

जनासो अग्निं दधिरे सहोवृषं दिव्यमन्तो विधेम ते ।  
 स त्वं नो अद्य युमना ददोषिता भवा वाजेषु सत्य  
 ॥२॥

अग्निं प्रवर्तयिष्वर्वाभिर्योमहे यं सोमिदम्य ईळते  
 ५ वो यद्विं पुङ्खा विद्यां देवयतीनाम् ।  
 ॥१॥

सूक्त ३६

## कण्वी श्रौतः

स्वर्गीयं ब्रह्मरन्ध्रं धृतपुण्ड्रं सतीविष्णुः । यजामातस्य वक्ष्याम ॥५॥

अग्रे सुखतमे रथे देवा ईळित आ वहे । अग्निं होता समुद्दिहते ॥४॥

नराशांसिमिह प्रियमस्मिन् यज्ञ उप विधे । समुज्जिह्वं दिव्यकृतम् ॥३॥

समुमन्तं तन्नमपाद् यज्ञं देवेषु नः कवे । अद्या ऊर्णहि वीतये ॥२॥

## MANDALA ONE

2 O son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

5. O Thinkers! spread you the holy seat continuous and true in order, sprinkled with clear offerings (of clarified butter), to where is the vision of immortality.

## KANWA GHAURA

### SUKTA 36

1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being.

3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greatedened in thy being thy flames range wide, thy lustre's touch the heavens.

॥१॥ वि षममाने अरुषं मिथेय स्रुज प्रशस्ते दशोत्तमं  
सं सोदत्तव महौं अस्मि शोवत्तव देववीतमः ।

॥८॥ एतन्तो वृजमन्तरं रोदसी अप उरु क्षयाय चिकरे ।  
मुचते कथं वृषा शुभ्रपाहितः कन्ददशवो गविविष्टयु

॥७॥ तं धीमत्या नमस्विन उष स्वराजमासते ।  
द्वोजामिभरतिन मनुषः समिधोते तितिवसी अति विधः

॥६॥ त्वे इदमं सुभगे प्रविष्टय विदवमा हृयते हविः ।  
स त्वं नो अह्य सुमना उतापरं प्रीष्य देवान्युच्यीथा

॥५॥ मन्द्रो होता गृह्यतिरन्ते ह्रौं विद्यामसि ।  
त्वे विदवा संतातिन वता ध्रुवा यानि देवा अकृणवत

॥४॥ देवासस्त्वा वरुणो मित्रो अश्वमा सं ह्रौं प्रत्नमिधोते ।  
विदवं सो आने जयति त्वया धनं परते ददाता मयुः

## MANDALA ONE

4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.

5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.

6. It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.

7. He it is, whom as the self-ruler men who have attained submission adore; by the greatness of the oblation men light entirely Agni when they have broken through their opposers.

8. They smite Vritra the coverer and pass beyond the two firmaments, and they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the pastures (stations) of the kine.

9. Take thy established seat; wide art thou, shine in thy purity revealing utterly the godhead; pour forth, O thou of the sacrifice, thy red active smoke of passion, thou wide-manifested, that full of vision.

- ॥१५॥ पाहि रोषन उत वा जिवांसनी बहे-झूनी पविळय  
पाहि नो अमने रक्षसः पाहि धूर्तेरालाः ।
- ॥१४॥ ऊढ्यो नः पाह्येहेसो नि केवुना विउवं समिजणं दहे ।  
ऊढ्यो न ऊढ्यो-उचरयाय जीवसे विदा देवेण नो दुवः
- ॥१३॥ ऊढ्यो बाजस्य सतिना पद-जिज्जिमवविषि-द्विबद्धियामहे  
ऊढ्यं ऊ षू ण अतये तिळा देवो न सतिना ।
- ॥१२॥ त्वं बाजस्य श्रुत्यस्य राजसि स नो मूढं महो अंसि  
राजस्यस्य त्वधवाजोस्ति हि तेजने देवेव्याप्यम् ।
- ॥११॥ तस्य प्रेषो दीर्घपुस्तमिमामा ऋवस्तममिन्न वध्यामसि  
यममिन्न संध्यातिथिः कथं ईष ऋतादिथि ।
- ॥१०॥ यं त्वा देवासो मनवे द्युरिहे यजिळं ह्यववाहेन ।  
यं कण्वो संध्यातिथिधनस्तपतं यं वेषा यमपस्तुतः

## MANDALA ONE

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;

11. Even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou.

13. Utterly high uplifted stand for our growth, like the god Savitri; it is from these heights that thou becomest the saviour of our store when we call on thee...

14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity.

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O Vast of lustre, O mighty and young.

रक्षित्वनः सदाभिमे यागुमावतो विदेव समन्विता बहे  
॥२०॥ तेषां सो आनेरमवन्तो अर्वायो भीमासो न प्रतीतये ।

नि त्वामाने मनुदंष्ट्रे ज्योतिर्नाथ शशवते ।  
॥१९॥ दीदेय कण्व ऋतुजात उक्षितो यं नमस्त्यन्ति कृष्टयः

अनिना तुर्वशो यदं परावत उग्रदेवं देवामहे ।  
॥१८॥ अग्निनयपथववात्स्वं बृहदंष्ट्रं तुर्वीत वस्यते सहैः

अग्निः प्रावन् मित्रोत संध्यातिथिमग्निः साता उपस्वितम्  
॥१७॥ अग्निवदन्तं सुवीथमग्निः कण्वाय सौभागम् ।

एनेव विवर्धन्ति जहिराण्यस्तनृजन्तम् यो अस्मद्भुक् ।  
॥१६॥ यो मरुः विवरीते अत्यववृत्तिमर्मा नः स त्रिपुटीशत

## MANDALA ONE

16. As with thick falling blows scatter utterly (or scatter like clouds to every side) all the powers of undelight, O devourer of their force (or destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us by the keenness of his actions, may he not as our enemy have mastery over us.

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise.

18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihad-ratha and Turviti (or Turviti of wide delight), a power against the foe.

19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayest thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.

20. Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.

जामिः सिन्धूनां आनेव स्वस्वामिभ्योऽथ राजा वनान्यसि ।  
पृष्टातज्जालो वना व्यस्यादनिनहे दालि रोसा पृथिव्याः ॥१॥

पृष्टिनं रथा क्षितिनं पृथ्वी निरिनं भुजम क्षौद्रं न शंसु ।  
अप्यो नाजमन्तसनाप्रतवतः सिन्धूनं क्षौद्रः क इ वराते ॥३॥

ऋतस्य देवा अन् वना गामुवन्परिष्टिर्लो न भूम ।  
वधून्तीमापः पन्वा सुविशिवमन्तस्य योना गामुं सुजातम् ॥२॥

पद्मा न तामुं गृहो वतन्तं नमो यजानं नमो बहेन्तम् ।  
सजोषा शीराः पद्वरन् मधुप त्वा सीदन्निवद्वे यजजाः ॥४॥

सुक्तं ६५

परार्धारः शोभस्यः

## MANDALA ONE

### PARASARA SHAKTYA

#### SUKTA 65

1. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.<sup>1</sup> The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

2. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil,<sup>2</sup> the Flame well-born in their womb, in the abode of the Truth.

3. He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river,<sup>3</sup> who shall hedge in his course?

4. He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

---

<sup>1</sup> or better, he takes to himself our surrender, he carries with him our surrender.

<sup>2</sup> or, by their chant,  
or, like a sea in its motion,

कुरोकाशोविः कुरुते तिलो जायते योनावर् विवस्वत् ।  
विशो यदध्यादृष्टो न विश्वं रथो न वक्षसी तेषः समस्त ॥३॥

दाधार क्षेममोको न रथो यवो न पक्वो जलो ज्ञानानाम् ।  
अस्मिन् स्तुत्या विश्वं प्रशस्ते वाजी न प्रीति वयो दधाति ॥४॥

रतिनं विश्वो धुरी न संक्षाम्यते प्राणो तिलो न धूमः ।  
तक्वा न मूर्ध्निर्वना विश्वितन पयो न धनः शुचिर्विश्रवा ॥५॥

शुक्ल ३६

वर्षित्पत्तुं देवो न सीदन् अस्मा अतिष्ठो विश्वामृष्यते ।  
सीधो न वेधा अतप्रजातः पशुनं शिरोवा विश्वमूर्ध्नि ॥५॥

## MANDALA ONE

5. He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

## SUKTA 66

1. He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

2. He holds all our good like a pleasant home; he is like ripe corn. He is a conqueror of men and like a chanting Rishi; there is word of him among the folk: he is as if our exultant steed of swiftmess; he upholds our growth.

3. He is light in a house difficult to inhabit;<sup>1</sup> he is as a will ever active in us; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples: he is like a golden chariot; he is a splendour in our battles.

---

<sup>1</sup> or, he is a light difficult to kindle;

हृत्ते वधानो नृणा विववान्यसे देवानवादाहो निषीवन् ।  
विदन्तीमत्र नरो विषया हृदा यत्तद्वानमन्त्रा अशंसन् ॥१॥

बनेषु जायमानेषु मित्रो वृणीते अष्टि राजेवाजुयम् ।  
क्षमा न साधुः कर्तुं भद्रो भव त्वाधीहीना हव्यवाद् ॥१॥

### सप्त ७३

नं वद्वराया वयं वसन्त्यास्मि न गावो नक्षत्र इक्ष्म ।  
सिन्धुनं क्षौद्रः प्र नीवीरैर्नोभवन् गावः स्वर्दशीके ॥५॥

सेनेव सृष्टासं दधान्यस्त्विनं दिव्यरवेयप्रतीका ।  
यसो ह जालो यमो जनिव जातः कनीना पतिर्जनीनाम् ॥४॥

## MANDALA ONE

4. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born: he is the lover of the virgins and the husband of the mothers.

5. We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters: the Ray-Cows move to him in the manifesting<sup>1</sup> of the world of the Sun.

## SUKTA 67

1. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare;<sup>2</sup> he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.

2. He holds in his hands all might: sitting in the secret cave he upholds<sup>3</sup> the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

<sup>1</sup> or, when the Sun appears.

<sup>2</sup> or, a perfecting good;

<sup>3</sup> or, establishes

आदिने विदेवे अने अधन शुकलादेव जीवा जिनळाः ।  
अजान विदेवे देवदेव नाम अने सपत्नी असमवेदेः ॥२॥

अणिनय स्वादिदेव अरुणः स्वादिदेवरसमवर्ण्यणिने ।  
परि प्रदेवामेकी विदेवेवा देवानां महिमा ॥१॥

### ३८

वि पी वीरेण रोधनमहिदेवीन प्रजा उत प्रसूजतः ।  
वितिरयां दसे विदेवायः सद्येव वीराः संमाय चक्रः ॥५॥

य इ विदेव गृहे भवन्मा यः ससाध वारामृतस्य ।  
वि ये वृत्तन्यना सपत्न आदिदेवनि य ववावात्स ॥४॥

अजा न शां वाधार पृथिवीं तत्तस्य शां मन्त्रेभ्यः सत्यः ।  
प्रिया पदाति पदवी नि पाहि विदेवायुरान गृहे गाः ॥३॥

## MANDALA ONE

3. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished footprints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy<sup>1</sup> of secrecies.

4. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him,—to such a one he gives word of the Riches.

5. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

## SUKTA 68

1. The carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.

2. All cleave<sup>2</sup> to thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.

---

<sup>1</sup> or, the secrecy of the secret Cave.

<sup>2</sup> or, take joy in

वेधा अद्वैतो अतिविजानन्मयं गीतां स्वाध्यायं पितृनाम् ।  
जन न दोष आहृत्यः सम्मल्य निषत्तो रथो कुर्यात् ॥२॥

शुक्रः शिशुवत् उषा न जायः पद्मा समीची दिवो न ज्योतिः ।  
परि प्रजानः क्रत्वा बभूव भूवो देवानां पिता पुत्रः सत् ॥१॥

### सप्त ६९

पितृन् पुत्राः कर्तुं विषन्त आषन्त्ये अस्त्य शास्त्रं पुरातः ।  
सि राय और्णादे कुरः पुरतः पितृनां नाकं स्वभिर्दमनाः ॥५॥

शैला निषत्तो मनोरपत्य स विन्वासां पत्नी रथीणाम् ।  
इच्छन्त रेतो मिथस्तनूषु स जगन्त स्वदेक्षारम्यः ॥४॥

ऋतस्य प्रेषा ऋतस्य धीतिर्विद्वत्पुत्रदेव अपांसि चक्रुः ।  
यत्सुभ्यं दाशाली वा ते शिक्षातस्मिं विदिकत्वानामिदं वयस्व ॥३॥

## MANDALA ONE

3. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains<sup>1</sup> from thee, to him, for thou knowest, give the Riches.

4. He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

5. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

## SUKTA 69

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds<sup>2</sup> like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

2. The Fire having the knowledge is a creator<sup>3</sup> without proud rashness; he is as if the teat of the Cows of Light, the sweetener<sup>4</sup> of the draughts of the Wine. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

<sup>1</sup> or, learns from thee,

<sup>2</sup> or, the two Companions

<sup>3</sup> or, ordainer of things

<sup>4</sup> or, taster of all foods

अ॥ देव्यानि वता विक्लिप्ताना मानुषस्य जनस्य जन्म ॥१॥  
 तनेषु पूर्वोत्तरयो मनीषा अग्निः सुशोको विवशान्मथः॥

### श्लोक ७०

उषो न जायते विभावोऽस्यः संज्ञातस्त्वपि चक्रेतदस्य ।  
 त्वना वदन्ती दुरी व्युत्पन्नवन्त विवशे स्वर्दशोके ॥५॥

नकिञ्च एता वता मिमन्ति नय्यो यदेभ्यः श्रुष्टि वक्यम् ।  
 तत् ते वंशो यद्वदन्तसमानैर्नैमिष्यद्विष्यन्तो विवेर्यासि ॥४॥

पुत्रो न जातो रघो दुरीण बाजो न श्रोतो विशो वि तारीत् ।  
 विशो यद्वद्वै नैमिः सनीळा अग्निवर्वन्ता विवशान्मथः ॥३॥

## MANDALA ONE

3. He is born to us as if a son rapturous in our house; like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,<sup>1</sup> the Flame attains all godheads.

4. None can impair the ways of thy workings when for these gods<sup>2</sup> thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,<sup>3</sup> that thou hast scattered the powers of evil.

5. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move<sup>4</sup> into the vision of the world of the Sun.

## SUKTA 70

1. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

<sup>1</sup> or, with men,

<sup>2</sup> or, these men

<sup>3</sup> or, that thou hast slain,

<sup>4</sup> or, come to the seeing of the Sun.

साधुर्न गृह्यते तेनैव शूरो धातेव श्रीमत्तत्त्वैषः समन्त ॥६॥

गोष्ठं प्रदीप्तं वनेषु विषे भरत विदेवे बलिं स्वर्णः ।  
वि त्वा नरः पुरेया सपथान्पुनर्न जिज्ञेवि वेद्ये भरत ॥५॥

वर्धन्यं पूज्यः क्षणे विख्याः स्थानिदेव रथमनमयीतम् ।  
अरविं द्यौनां स्वर्णवतः कृष्णवर्णवर्णप्राप्तिं सत्या ॥४॥

स हि क्षणवर्णं अनन्ती रथीणां दादाद्यो अस्मा अरं सुवर्तः ।  
एतां विष्णुवर्णं भूमा नि पाहि देवानां जन्म मर्त्येव विद्वान् ॥३॥

गर्भो यो अपां गर्भां वनानां गर्भदेव स्थानां गर्भदेवस्थानम् ।  
अदो विद्वत्समा अनन्तदेवो विद्यां न विदेवो अमृतः स्वाधीः ॥२॥

2. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house,—he is as one universal in creatures; he is the Immortal, the perfect thinker.

3. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.

4. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world,<sup>1</sup> making true all our works.

5. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.

6. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

---

<sup>1</sup> or, the sun,

सहे धियत्र इं रसं दिवे करव लसत्सुशान्तिविक्रान् ।  
सुजादस्ता अथता दिव्यमस्मै स्वायां देवां कुहेतरि विविष आते ॥५॥

सयीखाद्यो विभूतो मानदिदवा गहेगहे अथतो जेन्यो अंत ।  
आद्यो राते न सहेपसे सवा सवा दूत्य भूवावाणे विवाय ॥४॥

दधनंत धनयस्य धीतिमादिदयो दिविषो विभूजोः ।  
अनेखनोरपुषो धन्यवला देवाजान्म प्रपसा वधयन्तोः ॥३॥

वीळ विद्व दूळहे। पितरो न उक्थैरदि राजसः। पितरो रवेण ।  
वकीदवो वहेतो गात्रमस्मै अहः स्वविबिधः कुमुखाः ॥२॥

उप य विभनूशान्तिरान्तं पति न निन्य जन्मः सनीळः ।  
स्वसारः अयावीमववोमज्ज्वालिजवअम्वलन्तोमपसे न गावः ॥१॥

SUKTA 71

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.

2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.

3. They held the Truth, they enriched the thought of this human being; then, indeed, had they mastery and understanding bearing wide the Flame, the powers at work go towards the gods making the Birth to grow by delight.

4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then, indeed, he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.

5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

मा नो अने सख्या पित्र्याणि प्र मर्षिष्ठा अस्मि विवर्जकतः सन् ।  
नमो न क्व जस्मिन् मिनाति पुरा तस्या अस्मिन्नास्तीति ॥१०॥

मनो न योऽवतः सद्य एतकः सदा सूरौ वस्व ईशे ।  
राजाना मित्रावदृष्टा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥१॥

आ यदिषे नृपति तेज आनदे हृदि तेनो निषितं शौर्यमीके ।  
अग्निः शर्वमनवद्वं भवान् स्वाद्य जनयन्मृदयत् ॥८॥

अग्निं विदवा अस्मि पृथः सवन्ते समुद्रं न सवतः सप्त पृथ्वीः ।  
न जामिभिर्वि विविकते वयो नो विदा देवेषु प्रमर्षित विविकत्वात् ॥७॥

स्व आ प्रत्युभ्य वस आ विभ्यति नमो वा दातादृशतो अनु हूने ।  
वर्षा अने वयो अस्त्य दिवद्वी यासदाया सरथं यं जनाति ॥६॥

## MANDALA ONE

6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass, increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart<sup>1</sup> to the gods thy knowledge.

8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might,<sup>2</sup> young and faultless and perfect in thought and sped it on its way.

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays<sup>3</sup> delight and immortality.

10. O Fire, mayst thou not forget<sup>4</sup> ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us,<sup>5</sup> arrive.

<sup>1</sup> or, gain for us knowledge in the Gods.

<sup>2</sup> or, a host. It may mean the army of the life-gods, *Marutām śardhaḥ*.

<sup>3</sup> *goṣu*, in the Ray-Cows, the shining herds of the Sun

<sup>4</sup> or, neglect or wipe out

<sup>5</sup> or, give heed, before that assault comes upon us.

संजानाना उप सीदन्नामिभू पत्नीवन्तो नमस्य नमस्य ।  
 विरिक्वांसस्तनवः कृण्वन् स्वाः सखा सख्युनिमिष रक्षमाणाः ॥५॥

आ रोदसी ब्रह्मो ब्रह्मदत्ताः प्र कृष्ट्या जग्मरे यज्ञियासः ।  
 विदन्मर्तो नोमधिता विक्किवान्निन पदे परसे तस्मिन्वांसम् ॥४॥

विष्णो यदन्तं अरदस्त्वामिच्छन्ति च धेनुं च वयः सपयन्ति ।  
 नामानि विदुर्धरे यज्ञियान्त्यस्यैदयन्त तनवः सुजानाः ॥३॥

अस्मे वत्सं परं एतं न विन्दन्तिच्छन्तो विदुर्धे अमूर्ता अमूर्ताः ।  
 अमयवः पदव्यो विधध्यास्तस्मैः पदे परसे चावान्ते ॥२॥

नि काव्या वेधसः शिवतस्मै हेतुस्ते दधानो नयं पुष्टि ।  
 अग्निर्भुवद्विपत्नी रथीणा सखा चक्राणां अमूर्ता विदुर्धे ॥१॥

## MANDALA ONE

### SUKTA 72

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many<sup>1</sup> powers of the god-heads. May Fire become the treasure-master of the riches, ever fashioning<sup>2</sup> all immortal things.

2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.

3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper<sup>3</sup> hemisphere perceived the Fire, standing in the supreme plane.

5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

---

<sup>1</sup> or, many Strengths

<sup>2</sup> or, fashioning together all immortal things.

<sup>3</sup> *nemi*, the half, referring apparently to the Great Heaven, "*bṛhad dyauh*" the upper half beyond which is the supreme plane.

अथ क्षरति सिन्धवो न स्रष्टाः प्र जीवीरसं अक्षीरजानं ॥१०॥  
अथि अथं नि दधुवामसिन्धवो यदक्षी असन्त अक्षयन् ।

आ ये विरवा स्वपयानि तस्यः ऊषानासो अमन्तवाय गावसे ।  
सखी सहेन्द्रः पृथिवी वि तस्य माता पुत्रैरदितिथायसे वेः ॥१॥

स्वाध्या विव आ सप्त यज्ञी रथो दुरी व्यतसा अजानन् ।  
विदद् गव्यं सरसा दृढैर्मवृ योना नु कं मानवी योजते विद् ॥८॥

विद्वद् आने वयुगानि क्षितीनां ध्यानवृक्षैश्च जीवसे धाः ।  
अन्तर्विद्वद् अरवन्ते देवयानाननन्दो दूतो असवो देविवाट् ॥७॥

विः सप्त यद् गृह्णानि त्वे दपदाविदन्तिहेता यज्ञियासः ।  
तेषां रक्षन्ते असन्तं सजोषाः पशून् च स्थान् चरथं च पाहि ॥६॥

## MANDALA ONE

6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.

8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

वि पृथो अने मधवानी अर्धमूर्ति सूर्यो ददती विरवमायः ।  
सनेम बाज समिधोदयो भाग देवेषु श्वसे दधानाः ॥५॥

न र्वा नरो दस आ नित्यमिदृमने सवन्ति श्रितेषु श्रुवायु ।  
अथि श्रुतं वि दधुर्मूर्तिमन्मया विरवमायुर्बुधो रथीणाम् ॥४॥

देवो न यः पृथिवी विरवमाय उपक्षति हितमिधो न राजा ।  
पुरःसदः शमसदो न वीरा अनवद्या पतिगृष्टेव नारी ॥३॥

देवो न यः सविता सत्यमन्मा ऋता निपाति वृजनाति विरवा ।  
पुण्यशरतो अमतिनं सत्य आत्मेव शोचो विविषाम्यो भूते ॥२॥

रयिनं यः पृथिवी व्योधाः सुप्रणीतिविचक्रवृषो न शोषुः ।  
स्थानशरीरतिथिनं प्रीणानो होतेव सद्य विधतो वि तारीते ॥१॥

पृक्त ७३

## MANDALA ONE

### SUKTA 73

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command<sup>1</sup> of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.<sup>2</sup>

3. He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

4. Such art thou, O Fire, to whom men cleave kindled eternal in the house in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may<sup>3</sup> we conquer the plenitude from the foe in our battles holding our part in the Gods for inspired knowledge.

<sup>1</sup> or, the teaching

<sup>2</sup> or, he is one to be meditated on (upheld in thought), blissful like the self.  
or, warriors in the battles may we conquer the plenitude.

एता ते अग्न उवयानि वेधां जुष्टानि सन्तु मनसे हृदे च ।  
शक्रेण रायः सुवृष्टौ यमं तेष्विह श्रवो देवभक्तं दधानाः ॥१०॥

अर्वाङ्मुखोऽवततो नृभिर्मरुतैर्वारुणवन्धनामा त्वोताः ।  
इष्टानासः पितृवित्तस्य राधा वि सुख्यः शतहिमा नो अर्यः ॥१॥

भानाथे मरुत्सुषुवो अगने ते स्थाम मयवानो वयं च ।  
उपेव विषवं भुवनं सिसृक्ष्यापपिप्रवान् रोदसी अन्तरिक्षम् ॥८॥

ते अगने सुमतिं मिश्रमाणा दिवि श्रवो दधिरे पवित्रासः ।  
नवता च वक्रुषेवसा विष्णु कृष्णं च वर्णमरुणं च संधुः ॥७॥

ऋतस्य हि धेनुवो वावशानाः स्मद्वेनीः पीपयन्त शुभक्ताः ।  
परावतः सुमतिं मिश्रमाणा वि सितधवः समया सविरेदिम् ॥६॥

MANDALA ONE

6. The milch-cows of the Truth, enjoyed<sup>1</sup> in heaven, full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.

9. O Fire, safeguarded<sup>2</sup> by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess them living a hundred winters.

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed<sup>3</sup> by the gods.

---

<sup>1</sup> or, shared by heaven,

<sup>2</sup> or, upheld

<sup>3</sup> or, distributed by the gods.

स हि पुरु विदो जसा विरुमना  
 दौद्यानी भवति द्रुहेतरः परान् द्रुहेतरः ।  
 वीळु विरुस्य समन्तौ भुवद्वेव पतिथरम् ।  
 निषद्वेमाणा यमते नायते अवासदो नायते ॥३॥

यजिळं त्वा यजमाना द्वेवम  
 ज्येष्ठमः शिरसा विप्र मन्मथि- विप्रमिः शुक मन्मथिः ।  
 परिजमानमिष खा दौतारं वधुगीनाम् ।  
 शोचिषकेशं वधुणं यमिमा विप्रः प्रावन् जलये विप्रः ॥४॥

अग्निं दौतारं मन्ये दासवानं  
 वसुं धेनुं सहस्रीं जलवेवसं विप्रं न जलवेवसम् ।  
 य ऊर्ध्वया स्वधरो देवो देवाद्या ऊया ।  
 धृतस्य विश्वाहितमन् वीळु शोचिषा ५५ ज्जितस्य सापवः ॥५॥

१२७

पदेष्टया दौतारिभिः

DAIVODASI PARUCCHEPA

SUKTA 127

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born.

The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing<sup>1</sup> hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angiras, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined thoughts, men's priest of the call,<sup>2</sup> who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.

<sup>1</sup> or, high uplifted lustre seeking for the Gods

<sup>2</sup> or, the priest of the call for men who see



4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.

5. We meditate on<sup>1</sup> that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house of refuge for the Son,—ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.

6. He is many-noised like the army of the storm-winds<sup>2</sup> hurrying over the fertile lands full of our labour, hurrying over the waste lands. He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path of this joyful and joy-giving Fire, as on a path leading to happiness.

---

<sup>1</sup> or, we hold

<sup>2</sup> or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

य वो महं सहसा सहस्वत  
उषबुधं पशुषं नामयं स्तोमो बभूवन्त्य ।  
यत्त यदौ देविष्मानं विदवासु सासु जागृव ।  
अथ रेभो न जयत ऋषणां जौण्हितं ऋषणां ॥१०॥

वमानं सहसा सहस्वतः  
शुष्मन्तसो जायसे देवतातयं रथिनं देवतातयं ।  
शुष्मन्तसो हि ते मदी शुष्मन्तस उत क्रुः ।  
अथ स्मा ते परि चरन्त्यजरं श्रुष्टीवानो नाजर ॥९॥

विदवासां न्या विशां पतिं देवामहे  
सर्वसां समानं दत्तं भुवं सत्यपिबहिंसं भुवं ।  
अतिथिं मानुषाणां पिबुनं यस्यासया ।  
असौ च विद्वे अमृतस आ ययो देव्या देवेवा ययः ॥८॥

दित्वा यदौ कीर्त्तासो अभिष्टवो  
नमस्त्यन्त उपवीचन्त भूगवो मयन्तो ददाता भूगवः ।  
अतिनरीशो वसूनां श्रुविष्यो धर्मारेषाम् ।  
प्रियां अपिष्यो वीनिषीष्ट मेधिर आ वीनिषीष्ट मेधिरः ॥७॥

7. When in his twofold strength, bards with illumination upon them, the Bhrigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship,—the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.

8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying,—to the Guest of men in whose presence stand as in the presence of a father, all these Immortals and make our offerings their food—in the Gods they become their food.

9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!

10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.

अथ हिजान्मा त्रिवर्द्धमज्यते संवत्सरे वावृषे जगन्मा पुनः ।  
अन्यस्यासा विद्धिया ज्ञेया ज्ञेया ज्ञेया ज्ञेया ज्ञेया ॥२॥

वदन्तेषु वासया सन्मना शीत ज्योतीर्यं शुक्लं तमोहेतुम् ॥१॥  
वदन्तेषु प्रियवासाय सुहृते वासिनिव य अरा योनिमानये ।

सूक्त १४०

## दीर्घतमा औचथः

स नो दीर्घं वदन्त आ भरा-  
न देवीभ्यः सवनाः सुवेगना मदी रायः सुवेगना ।  
महि शक्तिर नरकं वि संवत्सरे अथ ।  
महि स्त्रीरूपो मधवन्तुर्वीर्यं मयावेया न शकसा ॥११॥

## MANDALA ONE

11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision, for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

## DIRGHATAMAS AUCHATHYA

### SUKTA 140

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure bright<sup>1</sup> of hue.

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one<sup>2</sup> he is the strong master and enjoyer, with the other he engirdles and crushes in his embrace<sup>3</sup> his delightful things.

<sup>1</sup> or, white; *śukra*, a white brightness.

<sup>2</sup> or, with his tongue in the presence of the one

<sup>3</sup> *mṛś* is used of the sexual contact; *vāraṇaḥ* from *vr* to cover, surround.

आदस्य ते ध्वसयन्तो बभूवुरे कृष्णमाशुं महि बभूः कश्चित् ।  
यत्तं सो महिमवर्धितं प्राप्तिं समुद्रादीभ्यश्चसन् स्तनययौति नानवत् ॥५॥

सुमृश्वो मनवे मानवस्यते रघुर्दिवः कृष्णसीतास ऊर्जवः ।  
असमना अजितरासी रघुर्दिवो बालज्जना उप मुञ्चन्त आशुवः ॥४॥

कृष्णपुत्रौ वैविज्ज अस्व सक्षिता उभा तरेते अपि मातरा विद्याम् ।  
प्राचाविज्जि ध्वसयन्तं त्वृष्यन्तमा साशु कृपयं बभूवन् पिबुः ॥३॥

## MANDALA ONE

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child<sup>1</sup> for his tongue is lifted upward, he destroys and rushes swiftly through and should be chosen, increasing his father.<sup>2</sup>

4. For the thinker becoming man his swift hastening impulsions dark and bright desire freedom; active, rapid, quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

5. They for him destroy and speed lightly on<sup>3</sup> creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud.<sup>4</sup>

---

<sup>1</sup> or, following their child

<sup>2</sup> Expl. Heaven and Earth, Mind and body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. *Kupaya* is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.

<sup>3</sup> or, speed and pervade

<sup>4</sup> *mahimavanim* might mean the vast earth, but *avanī* and even *prthivī* are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense—*sapta avanayah*.

अधीवासं परि मातुं रिहयहे तुविशोमः सवमियति वि जयः ।  
वयो दधत् पदते रीरहेत् सदास्यं येनो सवते वतनीरहे ॥९॥

तमयुवः केशिनीः स हि रीमर ऊवतिरत्युसमृषीः प्रयवे पुनः ।  
तसं वरं प्रमुच्यते तानददसं परं जगद्विजयमस्तुते ॥८॥

स सक्तिरो विहृदः स गमयति जानखेव जानतीनत्य आ ये ।  
पुनर्वधन्ते अपि यति देवमन्यद् वयः पित्रोः कृण्वते सवा ॥७॥

भूय न योऽपि अमरुत् नानते वृषव पनीरियते रीवते ।  
ओजामयमानतत्तत्तवद्वयं सुमयते श्रीमो न अहंमा दविषाव दुर्गमः ॥६॥

## MANDALA ONE

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates,—putting out his forces he gives joy to their bodies<sup>1</sup> and like a fierce beast hard to seize he tosses his horns<sup>2</sup>.

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni enjoys<sup>3</sup> them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother.

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming;<sup>4</sup> for he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

9. Tearing about her the robe that conceals the other he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes the wideness, he breaks through to the goal for this traveller, even though swift rushing, he cleaves always to the paths.<sup>5</sup>

<sup>1</sup> or, he makes blissful the forms of thing

<sup>2</sup> *babhrūṣu* the cows, *aruṇayaḥ* of a later verse—knowledge in the mortal mind.

<sup>3</sup> or, lies with

<sup>4</sup> *manuṣiḥ* is uncertain. It may be dead or dying. *rebhire* = delight, is here perfectly proved.

<sup>5</sup> *rihan*, *rerihat* are uncertain.

अस्माकमानं मधवत्सु दीविद्विष इवसीवान् वृष्यो दमनाः ।  
अवात्स्या विद्युमतीरदीवैर्दम्यं प्रुत्सु परिजर्मुत्पाः ॥१०॥

इदमानं सुधितं दुर्विनादवि प्रियाद् विरममनः श्रेयो अस्तु ते ।  
यत् ते शुकं तन्वी रोचते शूचि तेनात्मन्यं वनसे रत्नमा त्वम् ॥११॥

रथाय नावमृत नो गृहीय तिर्यगिरिषां पट्वती राक्षसे ।  
अस्माकं वीर्यं उत नो मघो नो जनार्दन या पारयाच्छसं या व ॥१२॥

अग्नी नो आन उग्रधूमिज्जगृयां शिवाश्वामा सिन्धवदन्त स्वर्गाः ।  
गच्छ पश्य पत्नी दीवहिषं वरमरुण्या वरन् ॥१३॥

## MANDALA ONE

10. Burn bright for us, O Agni, in our fullnesses, henceforth be the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us all about like a cuirass in our battles.<sup>1</sup>

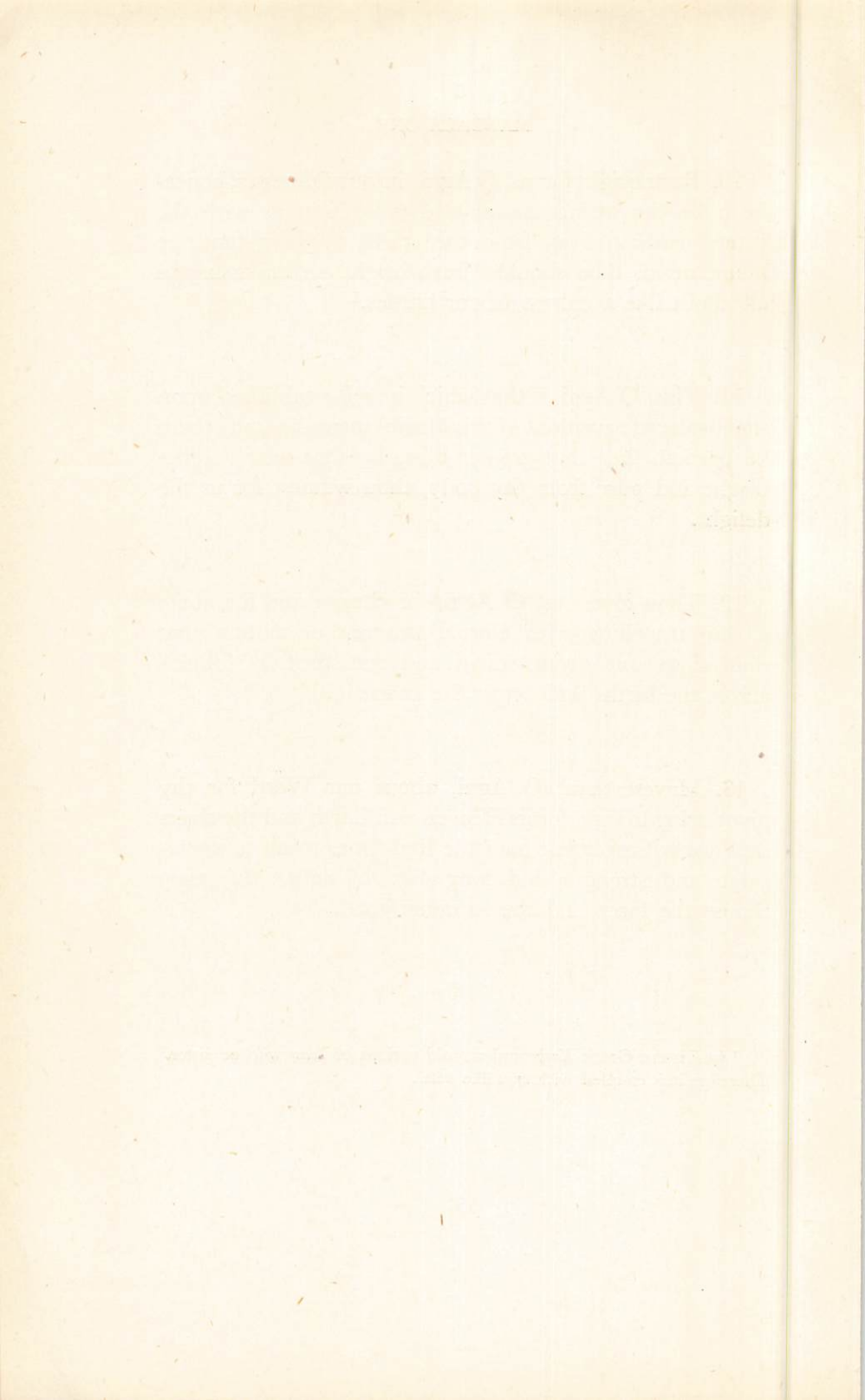
11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.

13. Mayest thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

---

<sup>1</sup> *śvasi* is the Greek *Kasis* and an old variant of *śvasy* wife or sister. Therefore it is coupled with *vṛṣā* like *patnī*.



## MANDALA TWO

नमन इन्द्रो बृषभः सारामसि न्व विष्णुर्देवायाम् नमस्य ।  
नवं अहो । रमिबिदं अहोणमस्ये न्व विष्णुः सवसे पुरन्द्या ॥ ३॥

तव नाम द्विजं तव पौत्रमस्मिन् तव त्वष्टं त्वमस्मिन् तव पातः ।  
तव प्रशास्त्रं त्वमश्नयेयस्मि श्रद्धया वासि ॥ द्विपत्तञ्च नी दसे ॥ १॥

वसन्तं शिशिरं वर्षा शरदः श्रवणं ॥ ११ ॥

6 44

: ପ୍ରାଣ ସ୍ୱାସ

## GRITSAMADA BHARGAVA

### SUKTA 1

1. O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

2. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:<sup>1</sup> thou art the priest of the Word and the master of the house in our home.

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving<sup>2</sup> Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the Riches: O Fire, who sustainest each and all, closely thou companionest the Goddess of the many thoughts.<sup>3</sup>

---

<sup>1</sup> or, thou art the priest of the pilgrim-rite:

<sup>2</sup> or, wide-sung

<sup>3</sup> or, the Goddess tenant of the city.

त्वामाने दम आ विदधति विदधत्वा राजानं सुविदधन्मञ्जते ।  
त्वं विदधति स्वनीक पश्यसे त्वं सहस्राणि शता दश प्रति ॥८॥

त्वामाने शिवणीदा अरंक्ते त्वं देवः सविता रत्नधा असि ।  
त्वं आगो नृपते वस्व ईशिषे त्वं पायुर्दसे यस्तेऽविधत् ॥९॥

त्वामाने यद्वा अगुरो मही विवस्वत शर्षो मावत पूष ईशिषे ।  
त्वं वातैररुण्यीसि शंभ्यस्त्वं पूषा विधत्ः पांसि नृ तमना ॥१०॥

त्वामाने त्वष्टा विधत्ते सुवीर्यं तव नावा मित्रमहेः सजात्यस ।  
त्वमाशुहेमा ररिषे स्वदध्यं त्वं नरा शर्षो असि पुण्ड्रयुः ॥११॥

त्वामाने राजा वरुणा धृतवतस्त्वं मित्रो भवसि वस्म ईक्ष्यः ।  
त्वमधुमा सत्यनिधेयस्य संभूजं त्वमशो विदधे देव भाजयुः ॥१२॥

## MANDALA TWO

4. O Fire, thou art Varuna the king who holds in his hands the law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

5. O Fire, thou art Twashtri and fashionest fullness of force for thy worshipper; thine, O friendly Light, are the goddess-Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

6. O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

7. O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

8. O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou movest to the thousands and the hundreds, and the tens.

त्वामान आदित्यास आस्यं त्वां जिह्वां शुक्लपद्मवर्णिकरे कवे ।  
त्वां रातिषावो अश्वरेषु सन्निवरे त्वे देवा हविर्दत्तप्रादित्यम् ॥१३॥

त्वामाने सुभूत उत्तमं वयस्त्वत्तव स्याद्दे वतां आ सद्देवि श्रियः ।  
त्वं वाजः प्रतरणी वृद्धेर्वांसि त्वं रथिष्वर्द्धन्ते विजयतस्त्वय्युः ॥१४॥

त्वामाने अदितिर्देव दाशुष त्वं होत्रा भारती वधंसे गिरा ।  
त्वमिळा शतहिमांसि दक्षसे त्वं वज्रहा वसुधते सस्त्वती ॥१५॥

त्वामान ऋभूरको नमस्तस्मत्त्वं वाजस्य भूमती राय ईशिषे ।  
त्वं वि मास्त्यन् दक्षि दावने त्वं विविशिशूरसि यक्षमातनिः ॥१६॥

त्वामाने पितरिमिष्टिभनरस्त्वां आश्रय शम्पा तनूदेवम् ।  
त्वं पुत्रो भवसि यस्तेऽविषधते त्वं सखा सुशेवः पास्त्याश्वेषुः ॥१७॥

## MANDALA TWO

9. O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

10. O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

11. O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred winters wise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

12. O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side.

13. O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Seer, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

यज्ञेन वधंत जातवेदससर्मान यजन्तं हविषा तना निरा ।  
समिधानं सुप्रयसं स्वर्णं द्युक्षं होतारं वृजनेषु धूर्तदम् ॥१॥

## सूक्त २

ये स्तोत्रभ्यो गोअग्रामद्वेषशसमाने रात्रिमपसृजन्ति सूरयः ।  
अस्माञ्च तान्त्रं य हि नो वि वस्य आ बृहदं वदेम विदधु सुवीराः ॥१३॥

त्वं तारत्सं व प्रति चासि मज्जमाने सुजात य व देव रिच्यसे ।  
पूँक्षो यदत्र महिना वि ते भवदन्तं द्वावापुष्टिवी रोदसी जयं ॥१५॥

त्वं अने विद्वे अमृतासो अर्द्धदे आसा देवा होतारदत्तप्रादितम् ।  
त्वया मर्तसः स्वदन्त आसृति त्वं गयो वीर्यां जज्ञिषु गोविः ॥१४॥

## MANDALA TWO

14. O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

15. O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

16. When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

## SUKTA 2

1. Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven<sup>1</sup> who sits at the chariot yoke in our battles.

---

<sup>1</sup> or, who dwells in the Light

स नो रेवत्समिधानः स्वत्तये संदत्तवान् रयिमस्मान् ददाति ।  
आ नः ऊर्णव सुवित्तय रोदसी आने देव्या मनुषो देव वीतये ॥६॥

स होता विद्वं परि भूतधरं तम् देवभूतम् ऋजोते मिरा ।  
हिरिदिशो वृषसानाम् अभूद्व दौनं त्वमिदिवत्तयद्रोदसी अन् ॥५॥

तमक्षमाणं रजसि स्व आ दमे वन्दमिव सुखं ज्विर आ वयः ।  
पुत्र्याः पतरं वितयन्तमक्षमिः पाथो न पायं जनसी उभे अन् ॥४॥

ते देवा वृन् रजसः पुदंसं विवत्पृथिव्योररति न्यरिरे ।  
रथमिव वेष्टं शुक्रगोविषममिन् मित्रं न क्षितिषु प्रशस्त्यम् ॥३॥

अभि त्वा नवतीक्ष्णयो ववाशिरोऽनं वत्सं न स्वसरेषु धनवः ।  
देव द्रवदरतिमान्गुणा धृगा अपो भासि पुनवार संयतः ॥२॥

## MANDALA TWO

2. The Nights and the Dawns have lowed to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.<sup>1</sup>

3. The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of heaven, whom we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds like a friend in the peoples.

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light,<sup>2</sup> in the middle world and in his own home, the guardian of the dappled mother who awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

5. Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

6. O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

<sup>1</sup> or, self-gathered thou illuminest his nights.

<sup>2</sup> or, like a thing of delight in his shining beauty,

स नो बौध सहेत्य प्रशंस्यो यस्मिन्सुखानां इवयन्त प्रत्यः ।  
यमनं यममृपयन्ति बाजिनो नित्य लोके दीदिवसं स्वं दमे ॥११॥

वयमनं अर्वात् वा सुवीर्यं ब्रह्मणा वा चित्तयेमा जनां अति ।  
अस्माकं ह्यनमसि पञ्च कण्डिषूजवा स्वर्णं शिशिरान् दुष्टरम् ॥१०॥

एवा नो आनं अमर्तेषु पूज्यं धीरधीपाय ब्रह्मदेवेषु मानवा ।  
कुट्टानां धनैर्वृजनेषु कारवे तमना शानिनं प्रहृष्टयमिषणा ॥९॥

स इधान उषसो रात्या अन् स्वर्णं दीदेवरेषुण भानना ।  
हेजामिभरितमनसः स्ववरी राजा विजामितिप्रवराहोत्पदे ॥८॥

दा नो आनं ब्रह्मते दाः सहेतिषो दुरो न बाजं श्रुत्या अपा वृषि ।  
श्रावो श्रावपृषिवो ब्रह्मणा कथि स्वर्णं शुकर्मषसा वि विह्विः ॥७॥

## MANDALA TWO

7. O Fire, give us the vast possessions, the thousandfold riches; open to inspiration like gates the plenitude; make Earth and Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

8. Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

9. O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

10. O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;<sup>1</sup> let our light shine out in the Five Nations high and inviolable like the world of the Sun.

11. Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

---

<sup>1</sup> or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

ईळितो अने मनसा नी अहेन देवान् पक्षि मान्वात् पूर्वी अद्य ।  
स आ बहे मरती शोर्षो अर्घ्यतस्मिन् नरो बहिषदं यजन्म ॥३॥

नराशंसः प्रति आमान्यञ्जन् त्रिको विवः प्रति मङ्गी स्वर्षिः ।  
वृत्तमृषा मनसा दृष्ट्यमृन्दन् मूर्धनं यज्ञस्य समनवत् देवान् ॥२॥

सुमिष्टो अग्निर्निहितः पृथिव्या प्रत्यङ् विदवानि भूवनाग्नस्तथात् ।  
हेता पावकः प्रविष्टः सुमेधा देवो देवान् यजत्वग्निनरहेन ॥१॥

### श्लोक ३

ये स्तोत्राग्नी गोअधामववदशसमन् रात्रिमृषसृजानि धूरयः ।  
अस्मान्च त्रांश्च प्र हि नोषि वस्त्य आ बहेदं वदेम विद्वद्भ्य सुवीराः ॥१३॥

उभयासी जातवेदः त्यास ते स्तोत्रागो अने सूर्यवद्व भस्मिन् ।  
वस्वो रायः पुंस्ववद्वस्त्य भ्यसः प्रजावतः स्वपत्यस्य शोषि नः ॥१२॥

## MANDALA TWO

12. O Fire, O God who knowest all things born, may we both abide in thy peace, those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

13. When to those who hymn thee the luminous Wise set free, O Fire, the gift in whose front the Ray-Cow walks and whose form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the Heroes, may we voice the Vast in the coming of the knowledge.

## SUKTA 3

1. The Fire that was set inward in the earth is kindled and has arisen fronting all the worlds. He has arisen the purifying Flame, the priest of the call, the wise of understanding, the Ancient of Days. Today let the Fire in the fullness of his powers, a god to the gods, do sacrifice.

2. Fire who voices the godhead, shines revealing the planes, each and each; high of ray he reveals, each and each, the triple heavens by his greatness. Let him flood the oblation with a mind that diffuses the light and manifest the gods on the head of the sacrifice.

3. O Fire, aspired to by our mind, putting forth today thy power do sacrifice to the gods, O thou who wast of old before aught that is human. Bring to us the unfallen host of the Life-Gods; and you, O Powers, sacrifice to Indra where he sits on the seat of our altar.

## HYMNS TO THE MYSTIC FIRE

देव बर्हिर्धर्मानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।  
घृतेनाक्तं वसवः सीदतेदं विरये देवा आदित्या यज्ञियासः ॥४॥

वि श्रयन्तामुर्विया हूयमाना द्वाराये देवीः सुप्रायणा नमोसिः ।  
व्यवस्वतीवि प्रयन्तामजुर्धा वर्षं पुनाना यज्ञसं सुवीरम् ॥५॥

साधवर्पांसि सनता न उक्षिते उषासानक्ता वयमेव रणिवते ।  
नन्तुं ततं संवयन्ती समीची यज्ञस्य पेशः सुदुधे पयस्वती ॥६॥

दैव्या होतारा प्रथमा विदुष्वर ऋजु यक्षतः समृचा वपुष्वरा ।  
देवाभ्यजन्तावतुया समञ्जतो नाभा पृथिव्या अर्धि सानुषु त्रिषु ॥७॥

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूतिः ।  
तिन्नो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

## MANDALA TWO

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches<sup>1</sup> anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

5. May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind.

6. Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the web that is spun, the web of our perfected works into a shape of sacrifice.

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

8. May Saraswati effecting our thought and goddess Ila and Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

---

<sup>1</sup> or, made strong to bear for the riches,

द्वे वः सुखोत्पन्नं सुवर्कितं विद्याममिन्नमतिथिं सुप्रयत्नम् ।  
मित्रं इव यो विविषाण्यो भूदेव आदेवे जने जातवेदाः ॥१॥

## सूक्त ४

वर्तं मिमिक्षे वर्तमस्य योनिवर्तं शिवो वर्तवस्य धाम ।  
अनृत्वधमा वर्ते मादयस्व स्वाहाकृतं वषस्य वर्षिषे इत्यम् ॥११॥

वत्सपतिरवसृजन्त्यं स्यादतिनर्द्विषः सुदयानि य एषिभिः ।  
विधा समकृतं नयतु प्रजानन्ददेवभ्यां देव्यः शिमिलीष इत्यम् ॥१०॥

प्रजो त्वष्टा वि ष्यतु नाभिमस्ते अथा देवानामस्यतु पाथः ॥१॥  
प्रजोऽङ्गास्वः सुमरी वयोधः शूदो वीरो जायते देवकामः ।

## MANDALA TWO

9. Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.<sup>1</sup>

10. The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed<sup>2</sup> in his light on its way to the Godheads.

11. I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed<sup>3</sup> with *Swāhā*.

## SUKTA 4

1. I call to you the Fire with his strong delights and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.<sup>4</sup>

---

<sup>1</sup> or, let the way of the Gods come to us.

<sup>2</sup> or, triply anointed

<sup>3</sup> or, made into *Swāhā*.

<sup>4</sup> or, in all from men to the Gods.

स यो व्यस्यादसि दक्षदुर्वी पशून्ति त्वयुराणिः ।  
अग्निः शीविष्मा अतस्तान्पृणान् कृष्णव्याधिरस्वदधन्त मम ॥७॥

आ यो वना तातृषाणि न भति बाणं पथा रथेव स्वानीत् ।  
कृष्णाश्वा तप रथवदिवकेत शीरिव स्मयमानो नमोभिः ॥८॥

आ यन्मे अश्वं वनदः पनन्तीतिगन्धो नामिमीत् वणम् ।  
स वित्रेण विक्रिते रंसु भासा जुजुवां यो मुहुरा युवा भूत् ॥९॥

अस्य रथा त्वयेव पुष्टिः संहतिरस्य हियानस्य दक्षीः ।  
वि यो भिरश्वदोषधीषु विद्धिमन्यो न रथ्यो दोषवीति वारान् ॥१०॥

अग्निं देवांसो मानृषीषु विक्षु प्रियं धुः क्षेयन्ती न मित्रम् ।  
स दीव्यदुशतीक्ष्म्या आ दक्षान्यो यो दास्वते दम आ ॥११॥

इमं विधन्ती अपां सधस्ते हितदधुर्भुगो विधवायोः ।  
एष विधवान्यन्यस्तु भूमा देवानामग्निनररतिवर्जितवः ॥१२॥

2. The Bhṛigus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing vastly, Fire the traveller of the Gods with his rapid horses.

3. As men who would settle in a home bring into it a beloved friend, the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

4. Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

5. When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again.

6. Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

7. He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

देवदे वा यदीमन् वोचद् अद्वाणि वेर तत् ।  
परि विरवानि काव्या नमिदवक्रमिवाभवत् ॥३॥

आ यस्मिन्सत् रश्मयस्तता यज्ञस्य नेतरि ।  
मनुवद्देवमष्टम् पीता विरव तदिवाति ॥२॥

हेतुवाजानिष्ट वेतनः पिता पितृभ्य ऊतय ।  
प्रयक्षञ्जय वसु शक्रे वाजिनो यमम् ॥१॥

#### ५

रव्या यथा गतसमदासो अग्रे गृहो बन्वान् उपरां अग्निं ह्यः ।  
सुवीरासो अभिमानिषाढः स्मत्सूरिभ्यो गृणते तद्वयो आः ॥९॥

न ते पूर्वस्यावसो अधीतो ततोऽपि विदधे मन्म शंसि ।  
अस्मे अग्रे संघट्टिरं बहेन क्षमन्तं वाजं स्वपत्यं रथि वाः ॥८॥

## MANDALA TWO

8. Now in our mind's return on thy former safeguarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

9. To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of<sup>1</sup> the secret inner spaces.

### SUKTA 5

1. A conscious Priest of the call is born to us; a father is born to his fathers for their safeguard. May we avail to achieve by sacrifice the wealth that is for the victor,<sup>2</sup> and to rein the Horse of swiftness.

2. The seven rays are extended in this leader of sacrifice; there is a divine eighth that carries with it the human. The Priest of the purification takes possession of<sup>3</sup> That All.

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to That:<sup>4</sup> for he embraces all seer-wisdoms as the rim surrounds a wheel.

---

<sup>1</sup> or, win

<sup>2</sup> or, the wealth that has to be conquered,

<sup>3</sup> or, travels to (reaches).

<sup>4</sup> or, and comes to know:

अयमने त्वे अपि यं यज्ञं वक्ष्यामि ॥८॥  
यथा विद्वां अरं करद्विदेव्या यजतेभ्यः ।

स्वः स्वाय धापसे कृणुतामस्वित्वाविजम् ।  
स्त्वेषं यज्ञं वादेरं वनेमा ररिमा वयम् ॥९॥

यदी मातृस्य स्वसा धृतं भरत्यस्थित ।  
नासासाववर्धुरागता यवी वृद्धीव मोदते ॥९॥

ना अरय वर्णमायुर्वी नेष्टः सचन धेनुवः ।  
कृतिवित्तस्य आ वरं स्वसादी या इदं ययुः ॥१०॥

साकं हि श्रुतिना श्रुतिः प्रशास्त्वा ऋतुनाजित ।  
विद्वां अस्म वता ध्रुवा वया इवान् रोदते ॥१०॥

## MANDALA TWO

4. Pure, the Priest of the annunciation is born along with the pure will. The man who knows the laws of his workings that are steadfast for ever, climbs them one by one like branches.

5. The milch-cows come to and cleave to the hue of Light<sup>1</sup> of this Priest of the lustration, the Sisters who have gone once and again to that Supreme over the three.<sup>2</sup>

6. When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

7. Himself for his own confirming let the priest of the rite create the priest; let us take joy of the laud and the sacrifice, for then it is complete,<sup>3</sup> what we have given.<sup>4</sup>

8. Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

---

<sup>1</sup> or, the hue of kind

<sup>2</sup> the fourth world, Turiyam above the three, so called in the Rigveda *turyam swid*.

<sup>3</sup> or, for then it is complete. we have moved (on the way).

<sup>4</sup> or, let us take full joy of the laud and the sacrifice; for we have given.

ईळानायावस्ववे धविळ वून नो निरा ।  
धविळ देवरा गहि ॥६॥

स नो वूँट दिवस्परि स नो वाजसनवर्णस ।  
स नः सहस्रिणीरिषः ॥५॥

स गीवि सुमिदधवा वसुधवे वसुधवन् ।  
पुष्योऽयस्मद् देवांसि ॥४॥

ते रवा गीमगिर्वाणसं द्रविणस्यं द्रविणीदः ।  
सपुष्यं सपुष्यः ॥३॥

अथा ते अने विवेसीजो नपावउवसिष्टे ।  
एना सुकतेन सुजात ॥२॥

इमां मे अने सविधमिमासुपसदं वने ।  
इमा उ षु अयो निरः ॥१॥

सुक्त ३

## MANDALA TWO

### SUKTA 6

1. O Fire, mayst thou rejoice in the fuel I bring thee, rejoice in my session of sacrifice. Deeply lend ear to my words.

2. O Fire, who art brought to perfect birth, Child of Energy, Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

3. We would wait with our Words on thy joy in the Word; O Treasure-giver, we would wait on the seeker of the Treasure. Let us serve thee, all whose desire is thy service.

4. O Wealth-Lord, Wealth-giver, awake, a seer and a Master of Treasures; put away from us the things that are hostile.

5. For us, O Fire, the Rain of Heaven around us! for us, O Fire, the wealth immovable,<sup>1</sup> for us, O Fire, the impulses that bring their thousands.

6. O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest of the call, strong for sacrifice.

---

or, free from all littleness,

अष्टापदीभिराहितः ॥५॥

त्वं नो असि भारतात्न वशीभिरक्षयः ।

त्वं धूर्तभिराहितः ॥४॥

शुचिः पावक बन्धोऽनं ब्रह्मि रोचसे ।

अति गाह्यमिह द्विषः ॥३॥

विश्वेभ्यो न त्वया यत् आरा उदय्या इव ।

प्राप्य तस्या उत द्विषः ॥२॥

मा नो अरतिरोशन देवस्य मयस्य च ।

वशी पुनस्तुहै रक्षिम् ॥१॥

श्रुत्वा यत्किञ्च भारतात्न सुमन्तमा भरे ।

## श्लोक ७

आ वात्सिनःसप्तसि ब्रह्मिष ॥८॥

स विद्वद्वा आ च पिप्रयो यक्षि विभक्तव आनुषक् ।

द्वौ नो जन्मव सिन्धुः ॥७॥

अनन्तुन ईयसे विद्वान् जन्मोभया कवे ।

## MANDALA TWO

7. O Fire, O seer, thou movest within having knowledge of both the Births;<sup>1</sup> thou art like a messenger from a friendly people.<sup>2</sup>

8. Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

## SUKTA 7

1. O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

2. Let not the Force that wars against us master the God and the mortal;<sup>3</sup> carry us beyond that hostile power.

3. And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

4. O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the charities.

5. O Fire of the Bringers, thou art called by<sup>4</sup> our bulls and our heifers and by our eight-footed Kine.<sup>5</sup>

<sup>1</sup> or, as one who has knowledge between both births;

<sup>2</sup> or, like a friendly universal messenger.

<sup>3</sup> or, against us, God and mortal, overmaster us;

<sup>4</sup> or, fed with

<sup>5</sup> or, by our bulls and by our barren and pregnant kine. *ashtāpadi* literally eight-footed.

अभिमतं स्वराज्यमभिनमस्कृत्य  
विदेवा अहिं दधे ॥५॥

आ यः स्वर्गं भूतना विजो विभक्त्यविषा।  
अजानो अजरसि ॥४॥

य उ जिया दमेवा दोषोषसि प्रोत्पत्ते।  
यस्य वत न मीयते ॥३॥

यः सुनीयो ददाशुषेज्युषो जययस्मि।  
वाहयतीक आहुतः ॥२॥

वाजयसि व न रथान्योनां अन्तेषु स्तुति।  
यशस्वतमस्य मीळुषः ॥१॥

## ८ मंत्र

इष्टः संपरसुतिः प्रतो हेता वरेण्यः।  
सहस्रस्युजो अदभुतः ॥६॥

## MANDALA TWO

6. This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient, the Priest of the call, the Wonderful, the son of Force.

### SUKTA 8

1. As if to replenish<sup>1</sup> him chant now the chariots of Fire and his yokings, Fire the lavish and glorious God-head.

2. He brings his perfect leading to the man who has given; he is invulnerable and wears out with wounds the foe. Fair is the front of him fed with the offerings.

3. He is voiced in his glory and beauty at dusk and dawn in our homes. Never impaired is the law of his working.

4. He shines rich with diverse lustres like the heavens of the Sun<sup>2</sup> in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

5. Our words have made the Fire to grow, made the Traveller to grow in the way of self-empire; he holds in himself all glory and beauty.

---

<sup>1</sup> or, as one seeking for plenitude

<sup>2</sup> or, like the Sun

अने यवत्वं द्विवषा यजीथाऽछेदटी देवमसि गृणीहि राघः ।  
त्वं ह्यसि रघिपती रघीणां त्वं शुक्रस्य वचसो मनीता ॥४॥

विधेम ते परसे जन्मदाने विधेम स्तोमैरवरे सधत्थ ।  
यत्समाखानेदेवतिरथा यजे तं य त्वे द्वेर्वीथ जुह्वरे समिद्धे ॥३॥

त्वं दूतस्त्वम् नः परस्पात्स्वं वत्स आ वृष्य प्रयाता ।  
अने दीकस्य नत्तने तमनामप्रयुञ्जन्दीवद्वीथ गोपाः ॥२॥

नि द्रोता द्रोतवदने विद्वान्स्त्वेषो दीदवा असदस्सुदक्षः ।  
अदक्षवतप्रमातिवर्षिष्ठः सहेलभरः शुचिबिह्वो अग्निः ॥१॥

सूक्त ९

अनोरिन्दस्य सोमस्य देवानामसि विभक्तम् ।  
अतिष्ठान्तः सवेमह्यसि व्याम पूतपतः ॥६॥

## MANDALA TWO

6. May we cleave to the safeguardings of the Fire and Soma and Indra and of the Gods, meeting with no hurt overcome those that are embattled against us.

### SUKTA 9

1. The priest of the call has taken his seat in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgment. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

2. Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of the Son and the building of the bodies<sup>1</sup> awake in thy light, a guardian, and turn not from thy work, O Fire.

3. May we worship thee in thy supreme Birth, O Fire; may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

4. O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

<sup>1</sup> or, in the offspring of the son of our bodies

अथा अनिनिवृत्तमनुदेव स विवर्वाभिर्गामिभिरमृतो विवर्वाः ।  
उपावा रथं वहती रोहिता वीताश्रयाह वक्त्रे विभक्तः ॥३॥

जहित्री अग्निः प्रथमः पितृवैद्यस्य दे मनुष्य पत्समिहः ।  
श्रियं वसानो अमृतो विवर्वा ममूजन्त्यः श्रवत्यः स वाजी ॥४॥

## १०

सेनानीकोन सुविदत्रो अस्ते यष्टा देवाँ आयजिष्ठः स्वस्ति ।  
अदह्यो गोपा उत नः परस्या आने दूमदुत देवदिदीहि ॥५॥

उभयं ते न क्षीयते वसव्यं दिवोदिवे जायमानस्य दत्स ।  
ऊँषि क्षमन्तं जरितारमानं ऊँषि पतिं स्वपत्यस्य रायः ॥५॥

5. Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day; neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

6. O Fire, shine forth with this force<sup>1</sup> of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

### SUKTA 10

1. Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

2. May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow: Oh, one widely borne has been created.

---

<sup>1</sup> or, form

अननमसि न जुहो। ववस्या मधुपुवं धनसा जोहेवोसि ॥६॥  
 सोपा मां सहसानी वरेण त्वाहुतासी मनवद्वेस ।

आ विरवतः प्रत्यञ्च विषम्युरक्षसा मनसा तज्जुषत ।  
 मधुधोः स्पृहेयद्वर्णा अनननीमसुओ तन्वा जमुर्गणः ॥५॥

विषम्युनिन देविषा धनेन प्रतिष्ठियन्त भुवनाति विरव ।  
 पूषं तिरववा वयसा बृहेन व्यविषाठमन्त रमसे द्योतामस ॥४॥

उत्तानायाभजानमनस्युषुत भुवदतिनः पुष्येशासि गमः ।  
 त्रिरिणाया विदव्युना महेमिरपरीवर्तो वसति प्रवेताः ॥३॥

## MANDALA TWO

3. They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells<sup>1</sup> even in the destroying Night unenveloped by the darkness.

4. I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.<sup>2</sup>

5. I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind<sup>3</sup> that withholds not the riches. None can touch the body of the Fire where he plays in his desire of the hues of light<sup>4</sup> in his strong and glorious beauty.

6. Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency, and he brings to us the touch of the sweetness.<sup>5</sup>

---

<sup>1</sup> or, shines

<sup>2</sup> or, in the violence of his rapture.

<sup>3</sup> or, with a mind without the will to injure.

<sup>4</sup> or, with his desire-waking hue

<sup>5</sup> or, he fills us with the wine of sweetness.



मन्त्रोक्तं हि विनिर्वा

३

MANDALA THREE

अवधुयन्मुभयं सत यद्विः देवं ज्ञानमखं महिम्ना ।  
विशि न जातमभ्यासदेवा अग्नि जनिमन् वृष्यन् ॥४॥

मयो दधे सधिरः पूतवक्षो दिवः सुबन्धुर्जनषा पृथिव्याः ।  
अविन्दस्य दशतमस्त्वन्तदेवासा अग्निमपपसि त्वय्यगाम् ॥३॥

प्रज्जं यत् वक्षेम वधेता गीः समिर्द्वरिन् नमसा दुवत्सन् ।  
दिवः शशासुवदशा कवीनां गस्त्य विव नवसे गावुमीषः ॥२॥

सोमस्य मा नवसे वक्ष्यन्ते वरि वकथं विदधे यजधै ।  
देवा अठ्ठा दीष्टाद् यज्जे अदि शमाय आने नन्वं ज्यस्व ॥१॥

अथ १

गान्धिनो विश्वामित्रः

## GATHINA VISHWAMITRA

### SUKTA I

1. Bear me that I may be strong to hold the wine, O Fire, for thou hast made me a carrier flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour;<sup>1</sup> O Fire, take delight in my body.

2. We have made the sacrifice with its forward movement, may the word increase in us; with the fuel, with the obeisance they have set the Fire to its work. The heavens have declared the discoveries of knowledge of the seers and they have willed a path for the strong and wise.

3. Full of understanding, pure in discernment, close kin from his birth to earth and heaven he has founded the Bliss. The gods discovered the seeing Fire within in the waters, in the work of the sisters.

4. The seven mighty rivers increased the blissful flame,<sup>2</sup> white in his birth, ruddy glowing in his mightiness: the Mares went up to him as to a new-born child; the gods gave body to Agni in his birth.

---

<sup>1</sup> or, I attain to the peace;

<sup>2</sup> or, increased him in his beauty,

पुनरिषद्वधजानुषा विवेद व्यस्य धारा असृजद् वि धनाः ।  
गृहीतं वरुनं सवित्रिभ्यः शिवेतिमदिवो यद्विीमन गृहीतं वभूव ॥९॥

वभूवः सृजो सहस्रो व्यष्टौ दधानः शुक्रा रभसा वर्षि ।  
उचोतन्ति धारा मधुनी धृतस्य वृषा यत्र वाद्वेष काव्यन् ॥८॥

स्त्रीणां अत्य सहस्रो विरवख्या धृतस्य धोनी खवध मधुनाम् ।  
अर्युत्थ धनवः पुन्रवमाना गृहीतं दत्तस्य मानरा समीची ॥७॥

ववाजा सीमानदतीरदव्या दिवो यद्विीरवसाना अननाः ।  
सना अत्र युवतयः सधोनीरेकं गम्यं दधिरं सत्त वाणीः ॥६॥

शोकिमरुडो रज आततन्वान् कर्तुं पुनातः कविभ्यः पवित्रैः ।  
शोविषवसानः पयिपुण्या श्रियो मिमीते वृद्धतीरननाः ॥५॥

### MANDALA THREE

5. With his bright limbs he has built wide the mid world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

6. He moved all round the seven mighty Ones of heaven: undevouring, inviolate, neither were they clothed nor were they naked: here young and eternal in one native home the seven Voices held in their womb the one Child.

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions<sup>1</sup> are the mothers of the Doer of works.

8. Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom.

9. At his birth he discovered the teat of abundance of the Father, he loosed forth wide his streams, wide his nourishing rivers;<sup>2</sup> he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

---

<sup>1</sup> or, vast and whole

<sup>2</sup> or, he loosed forth the milch-cows;

बह्वन्त इदं आनयो आश्रयकामान् सवन्त विद्यन्ते न श्रुताः ।  
गृहेषु बह्वं सदसि स्वे अन्तर्यामि ऊर्ध्वं अमृतं कुहेनाः ॥१४॥

अथा गमं दर्शयामासुर्वाणां वना जगत् सुभगा विष्णवे ।  
देवासादिब्रह्ममनसा सं हि जगुः पतिवत् ज्ञानं तवसे कुवन्त्यते ॥१५॥

अत्रो न वीर्यः समिधे महीना विद्वक्ष्यः पूनवे आश्रयकः ।  
उद्विष्या जनिता यो जगत्तामसां गमो नैव यो यज्ञो अग्निः ॥१६॥

उरौ मही अग्निबाधे ववर्षाऽप्यो अग्निं यशसः सं हि पूर्वोः ।  
श्रुतस्य धीनावशायदे दमैना जामोनामग्निनरपसि स्वर्गपात्रे ॥१७॥

पितृदेव गमं जनिवृद्धे बभूव पूर्वोऽप्यो अग्निं यशसः सं हि पूर्वोः ।  
वृष्णे सपत्नी श्रुव्ये सवन्त्ये उभे अस्मै मनुष्ये नि पाहि ॥१८॥

### MANDALA THREE

10. He carried the child of the father who begot him; one, he sucked the milk of many who nourished him with their overflowing. Two who have one lord and kinsman, for this pure male of the herds guard both in the human being.

11. Vast was he in the unobstructed wideness and grew, for the waters many and glorious fed the flame; in the native seat of the Truth the Fire lay down and made his home, in the work of the companions, the sisters.

12. Like a height<sup>1</sup> upbearing all in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act<sup>2</sup> and set him to his work.

14. Vast sun blazings cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality.

---

<sup>1</sup> or, like one moving and upbearing all

<sup>2</sup> or, most admirable

आ नो गहि सव्येभिः विवेभिर्महान् महिभिश्चलभिः सरथान् ।  
अस्मे रथि बह्वलं संततञ्च युवाचं भगं यदासं ऊधी नः ॥१९॥

नि दुरोणे अमृतो मर्यानी राजा ससाद विदथानि साधन ।  
धृतप्रतीक उर्विषा व्यधौदनिनिविदथानि काव्यानि विद्वान् ॥१८॥

आ देवानामभवः केवुरान् मरुतो विदथानि काव्यानि विद्वान् ।  
प्रति मर्तो अवाप्तयो दमृता अन् देवान् रथिरो यासि साधन ॥१७॥

उपक्षतारस्तव सुप्रणीतेभ्यो विदथानि अथा दधानाः ।  
सुरेतसा अवसा तुज्जमाना अभि व्याम पूतनाधूरदेवान् ॥१६॥

इमे व त्वा यजमानो हविर्मरुते सखितं सुमतिं निकामः ।  
देवरवो मिमीहि सं जरिरे रक्षा व नो दम्येमिरनीकैः ॥१५॥

### MANDALA THREE

15. Making sacrifice with my offerings for thee I pray,  
and pray for thy friendship and true-mindedness with  
an utter desire. Fashion with the Gods protection for thy  
adorer and guard us with thy flame forces that dwell  
in the house.

16. We who come to thee to dwell with thee in thy  
home, O perfect leader of the way, holding<sup>1</sup> all opulent  
things, may we, overflowing them with the full stream of  
inspiration, overwhelm the hostile army of the undivine  
powers.

17. O Fire, thou becomest in us the rapturous ray of  
intuition of the gods that knows all seer-wisdoms; estab-  
lished in thy home thou settlest mortals in that dwelling-  
place, as their charioteer achieving their aim thou  
journeyest in the wake of the gods.

18. In the gated house of mortals the immortal sat as  
King accomplishing the things of knowledge: the Fire  
shone out in his wideness with his luminous front, knower  
of all seer-wisdoms.

19. Come to us in a rapid approach with thy happy  
befriendings, mighty, come with thy mighty protectings;  
in us the abundance of the delivering riches, for us our  
glorious high-worded portion create.

---

or, smiting

वैश्वानराय विष्णोर्मूर्तावृक्षे, धृतं न पूतमानस्य जनामसि ।  
 द्विता होतारं मनष्यव वायवी विद्या रथं न कुलिशः समुपवति ॥१॥

## पृष्ठ २

दृढमानने पुष्टं सति गोः शशवत्सं देवमानस्य साध ।  
 स्याधः सुनृत्तनयो विजावाजने सा ते सुमतिर्भूवत्से ॥२३॥

इयं यत् सदस्यवत् त्वं नो देवता धृति सुकृती रराणः ।  
 प्र यंसि होतर्बृहतीरिषो नोजने सति द्रविणमा यजत्स ॥२२॥

जन्मजन्मन् निहितो जातवेदा विद्यामिश्रोमिरिध्यते अजस्रः ।  
 तस्य वयं सुमती यज्ञियस्यासि भद्रं सौमनसे स्याम ॥२१॥

एता ते अग्रे जनिमा सनाति प्र पूष्याय नृनानि वोवम् ।  
 महानि वृष्णं सवना ऊतेमा जन्मजन्मन् निहितो जातवेदाः ॥२०॥

### MANDALA THREE

20. O Fire, these are thy eternal births which I have declared to thee, ever new births for the ancient flame: great are the offerings of the Wine we have made for the mighty one. He is the knower of all births set within in birth and birth.

21. The knower of all births set within in birth and birth is kindled by Vishwamitra, an unceasing flame; in the true thinking of this lord of sacrifice, in a happy right-mindedness may we abide.

22. O forceful god, O strong will, establish this sacrifice of ours in the gods and take in it thy delight: O priest of the call, extend to us the vast impulsions; O Fire, bring to us by sacrifice the great Treasure.

23. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>1</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

### SUKTA 2

1. We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being<sup>2</sup> this priest of the call, as the saw carves a chariot, and join him into a whole.

---

<sup>1</sup> or, himself a begetter

<sup>2</sup> or, the human priest of the word by their thought

पावकशीले तव हि क्षयं परि ह्येतत्तुभ्यो वृत्तबोधहिषो नरः ।  
अगते कुब इच्छमानास आत्म्युपासते द्रोवणं धीहि तेभ्यः ॥६॥

अग्निं सुन्मथ दधिरे पुरे । जग वाजश्वसामिह वैवर्णवाहिः ।  
यत्तसिंहः सुखं विजयेद्यं तं यजानां साधदिदमिदमपयसम् ॥१॥

॥ श्री गणेशाय नमः ॥  
॥ श्री गणेशाय नमः ॥

अत्रा दधत्त तदेषा विषमणि देवासा अणि जनयन विनिमः ।  
 खखान भागा अतिव महेमन न वाज मनिधमं खे ॥ ३॥

॥ ११ ॥

### MANDALA THREE

2. He from his birth illumined both the firmaments, he became the desirable son of the Father and Mother. The ageless and inviolable Fire, firmly founded in bliss, with his riches of the Light, is the carrier of offering and the guest of the peoples.

3. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude.

4. To conquer the supreme bliss of the rapturous god-head, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers,<sup>1</sup> the Fire that aspires, the Seer-Will shining with heavenly light.

5. Having gathered the sacred grass, stretching out the ladle of offering, men have set here in their front the Fire for the happiness, in his plenitude of inspiration, the Violent, the universal in godhead, the bright and beautiful, one who accomplishes the seekings of sacrifice of the doers of the works.

6. O Fire, O purifying light, O priest of the call, men in their sacrifices having gathered the sacred grass, desiring the work, sit around thy house which we must obtain as ours; found for them the Treasure.

---

<sup>1</sup> or, the Bhrigus

वैश्वानरः प्रजया नाकमावहेद्वै विवस्वच्छन्दमानः सुमन्मथिः ।  
स पूर्ववज्जानयज्जानदे धनं समानमजसं पयति जागृषिः ॥१३॥

स जिवते जठरेषु प्रजिवावान् वषा विजेषु नानदध सिद्धे ।  
वैश्वानरः पूष्याणां अमर्यां वसु रत्ना दयमानो वि ददाषे ॥१४॥

विद्यां कविं विप्रं मानुषीरिषः सं सोमकेचन त्वर्षिति न तेजसे ।  
स उद्धतो निवतो याति वैविषते स गार्गसे युवनेषु दीधरते ॥१०॥

तिलो यद्वैत्य समिधः परिष्मनोऽनैर्युनयिषिषो अमृष्यवः ।  
तासांमेकामदधुर्मृत्युं युजसं लोकम् द्वे उप जासिषीधुः ॥११॥

नमस्तुत द्वेयदाति त्वष्टरं कुवस्तुत दस्यं जातवेदसम् ।  
रथीकृतस्त्य बृहती विवर्षागिरिनिर्दवानामामभवत् पुरीहितः ॥८॥

आ रोदसी अण्णदा त्वमहेज्जातं यदेनमपसो अपारयन् ।  
सो अष्टवराय परि णीयते कविरत्यो न वाजसत्तये वनीहितः ॥७॥

### MANDALA THREE

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led around for the pilgrim sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude.

8. Bow down to the giver of the offering, set to his work the perfect in the pilgrim rite, the knower of all the births who dwells in the house: for he is the all-seeing charioteer of the vast Truth, the Fire has become the priest of the gods set in front.

9. Triple is the fuel of the mighty and pervading Fire purified by the aspiring immortals; one of three they have set in the mortal the fuel of the enjoyment, two have gone to that companion world.

10. This seer and lord of creatures human impulsions have perfected everywhere like an axe for sharpness. He goes overrunning the high and the low places; he holds the child born in these worlds.

11. The male of the herds has been born in different wombs and he stirs abroad like a roaring lion, the universal godhead, the immortal wide in his might bestowing the riches and the ecstasies on the offerer of sacrifice.

12. Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.

वैश्वानराय पूज्यपात्रसे विपरी रत्ना विधत्त धरणीं गीतवे ।  
अग्निर्हि देवा अमर्तो देवस्यत्या अमर्त्या सनता न वैश्वदे ॥१॥

### सप्त ३

महं होतारं शिवमदध्यावितं दमनसमुक्थं विरववर्णीयम् ।  
रथं न विजं वृषाण दशानं मनूहि न सदसिद् रथ इमे ॥१५॥

शिव न यामाशिविर् स्वर्दशं केतुं दिवो रोचनस्यासुषुवर्धम् ।  
अग्निं सूर्यां दिवो अग्रजिह्वं तमीमहे नमसा वाजिनं वृहे ॥१४॥

ऋतावानं यशितं विप्रमुक्थमा यं दधे मातरिरवा दिवि शयम् ।  
तं विप्रयासं हरिकेशमीमहे सुदीतिमग्निं सुविताय नम्यसे ॥१३॥

### MANDALA THREE

13. The sacrificial Fire whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word whom life that grows here in the mother has set him with his diverse journeying, his tawny hair of flame we desire, the deep thinking Fire for a new and happy movement.

14. Pure-bright, rapid of impulsion in his journeying, Fire that looks upon the sun-world, heaven's ray of intuition, standing in the luminous planes, waking in the Dawn, Fire, head of heaven, whom no darkness can cover, him we desire with obeisance of surrender, the Fire of the plenitudes who is the Vast.

15. The pure and rapturous priest of the call in whom is no duality, the dweller in the house, the speaker of the word, the all-seeing, the visioned Fire set in the thinking human being who is like a many-hued chariot in his embodiment, him ever we desire and his riches.

### SUKTA 3

1. For the universal godhead, wide in his might, his illuminations<sup>1</sup> create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work none can corrupt the eternal Laws.

---

<sup>1</sup> or, the illumined Ones

अनिद्वैविभमनुषव जगुमिस्तनवानो यज्ञं पुरवेद्यसं विधा ।  
रथीरन्तरीयते साधदिष्टिभर्जो दमना अभिवास्तितानतः ॥३॥

चन्द्रमणिं चन्द्रयं हिरणं वज्रवानरमप्युषदं स्वविद्यम् ।  
विगाहं वीणं त्रिवर्णभिरावृतं मूला देवास इहे सुखियं दधः ॥५॥

पिता यशानामसुरो विपश्चिता विमानमभिनवयुनं च वायवाम् ।  
आ विवेका रोदसी भूरिवपुसा पुरविधा अन्दते धामभ्यः कविः ॥४॥

केतुं यशानां विदधत्य साधनं विद्यासो अस्मि महेयनं विसिन्धुः ।  
अप्राप्तिं यस्मिन्नाद्यि सद्वर्णारत्नस्मिन्सुस्मानि यजमान आ चक्रे ॥३॥

अन्तर्द्वीपो रोदसी दत्त इयते द्वीपा निषत्तो मनुषः पुरोहितः ।  
धामं ब्रह्मन् परं भूषति शुभिमद्वैविभरिन्निषत्तो विद्यावधुः ॥२॥

### MANDALA THREE

2. He travels as the Messenger between earth and heaven, the doer of works, man's priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought.

3. Ray of intuition of their sacrifices, effective means of the finding of knowledge, the illumined seers greatened the Fire by their awakenings to Wisdom; the Fire in whom his words have built into a harmony his works, in him the doer of sacrifice desires the things of his happiness.

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure and the manifestation of knowledge for the priests of the word: he enters into earth and heaven with his manifold shape, many delightful things are in him, he is the seer who has gladness of all the planes.

5. The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal god-head, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is rapt in his might, who bears in himself all things.

6. The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

वैश्वानरस्य वसनाग्नी बहेदरिणादेकः स्वपथया कविः ।  
उमा पित्रा मह्यजमानाग्निनाद्यापिपुत्रिणी भूरिरेतसा ॥११॥

वैश्वानर तव धामान्या चके यमिः स्वविदमद्यो विवक्ष्य ।  
जात आपणो भुवनानि रोदसी असने ता विदवा परिभूरसि त्मना ॥१०॥

विभावा देवः सुरणः परि क्षितोरिनिवभूव शवसा सुमदयः ।  
तस्य वनाति भूरिप्रीतिषा वपुर्मय भूष्य वम आ सुवर्षितमिः ॥९॥

विश्वसि यक्ष्मतिष्ठ नरः सदा यत्नारं धीनाभुविज्ञं च बाधनाम् ।  
अथवाणां वेतनं जातवेदसं य शंसति नमसा जतिभूवे ॥८॥

अने अरस्व स्वपथ आगुन्यूर्वा पित्ररस्व समिधो विदोहि नः ।  
व्यासि क्षिन्व बहेदस्व जाग्राव जज्ञिदेवानामसि सुकृत्वित्रपाम् ॥७॥

### MANDALA THREE

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulses, animate in us the expanding powers of the Vast, O wakeful flame; thou art the aspirant strong in will for the gods and the illumined seers.

8. Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the waker to consciousness in the pilgrim sacrifice.

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes;<sup>1</sup> with complete purification may we obey<sup>2</sup> in the house the laws of work of this giver of our manifold increase.

10. O universal godhead, I desire thy lights<sup>3</sup> by which thou becomest, O all-seeing,<sup>4</sup> the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

11. Fire the One Seer by his seeking for perfect works<sup>5</sup> released out of the actions<sup>6</sup> of the universal godhead, the Vast: the Fire greatening both the parents, earth and heaven, was born from a mighty seed.<sup>7</sup>

<sup>1</sup> or, the worlds of our habitation;

<sup>2</sup> or, may we approach with reverence

<sup>3</sup> or, seats or planes

<sup>4</sup> or, clear-seeing

<sup>5</sup> or, by his skill in works

<sup>6</sup> or, detached from the actions

<sup>7</sup> or, the Fire was born greatening both the parents, earth and heaven with his mighty stream.

सत होत्राणि मनसा वृणाना इन्द्वानो विद्वं प्रति यजुर्लेन ।  
नवृक्षो विद्वेष्य प्र ज्ञाना अयोमं यजं वि वरन् पूर्वोः ॥५॥

ऊर्ध्वो वा गगुरद्वरे अकार्युर्ध्वो ओर्ध्वोष्ठि प्रस्थिता रजसि ।  
विद्वो वा नाया न्यसादि होता स्तृणीमहि देवव्यवा वि वारिः ॥४॥

प्र दीधितिर्विवववारा जिगाति होतारमिळः प्रथमं यज्युः ।  
अवृणो नमोमर्बुधमं वन्द्यु स देवान् यक्षदिविती यजोयान् ॥३॥

यं देवासिन्द्रहोत्राद्यजाने विवेदि वरुणो मित्रो अग्निः ।  
सेमं यजं मधुमत्तं ऊधो नस्तनूनपाद् धृतयोनि विधन्तम् ॥२॥

समिन्वसिन् सुमना बोध्यस्ते शूचाशुवा सुमतिं रासि वस्वः ।  
आ देव देवान् यज्याय वसि सखा सखीन् त्र्युमना प्रथमान् ॥१॥

श्रुतं ४

## MANDALA THREE

### SUKTA 4

1. Aflame and again aflame in us awake with thy truth of mind, with light upon light grant us right understanding from the shining One. A god, bring the gods for the sacrifice; right-minded, a friend do sacrifice to the friends, O Fire.

2. O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

3. The Thought in which are all desirable things comes to this first and supreme priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods.

4. In the pilgrim sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds; the priest of the call has taken his seat in the navel-centre of heaven. We spread wide the sacred grass, a space of wideness of the gods.

5. Accepting with the mind the seven invocations, taking possession of all that is by the Truth, they went towards their goal. Many powers born in the finding of knowledge and wearing the forms of gods move abroad to this sacrifice.

आ पाह्याने समिधानो अवर्तिहन्नेण देवः सरथं तुरीयः ।  
बहिर्न आत्तामदितः सुपुत्रा स्वाहो देवा अमता मादयन्ताम् ॥१९॥

वनस्पतेऽथ सृजोप देवानानिर्नहिवः शान्तिना सुदधाति ।  
सर्वं ह्येता सप्तवरो यजति यथा देवानां जनिमानि देव ॥१०॥

तत्रस्तुरीपमथ पोषधिनं देव त्वष्टाव रराणः स्वस्व ।  
यतो वीरः कर्मण्यः सुदक्षो युक्तधावा जायते देवकामः ॥९॥

आ भारती भारतीमिः सजोषा ह्येता देवैर्मनुष्यैश्चरितः ।  
सरस्वती सारस्वतीश्चरवाक् तिष्ठो देवोर्वाहिरदं सदनु ॥८॥

देव्या ह्येतारा यथमा यजते सप्त पक्षासः स्वधया मदति ।  
ऋतं शंसन्त ऋतमिमे त आहिरन् वतं वतया द्यौष्यानाः ॥७॥

आ यदस्मान् उपसा उपाके उत स्मये तन्वा विरुधे ।  
यथा नो मित्रो वरुणो जूषोषद्विन्द्रो मरुता उत वा सहोमिः ॥६॥

### MANDALA THREE

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness,<sup>1</sup> so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods.

7. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in *Swāhā*.

---

<sup>1</sup> or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.

पाति पिब पिब पिब अं पदं वेः पाति यद्विचरन् सूर्यम् ।  
पाति नाया सत्तरीर्षिणमतिः पाति देवानामुपमादस्यैवः ॥५॥

मित्रो अतिमित्रं यत् सवित्री मित्रो देवा वरुणो जातवेदः ।  
मित्रो अथर्वरिषिरो दसना मित्रः सिन्धुनामैव पर्वतनाम ॥४॥

अथाप्यतिममित्रीषु विरवर्णा नायं मित्र ऋतेन साधये ।  
आ देवतो यजतः सान्वरयादस्यैव विप्रो देवो सतीनाम् ॥३॥

प्रदतिनदविषं स्तोममित्रीभिः स्तोत्रेण तमस्य उच्यते ।  
पूर्वाह्नेनस्य संप्रसादकानः स देवो अथर्विषयो विरोके ॥२॥

प्रयतिनरुपसद्विक्रान्तीऽर्वापि विप्रः पदवीः कवीनाम् ।  
पृथुपाला देवपतिः समष्टौय शरा तमसो वज्रिरोधः ॥१॥

सूक्त ५

## MANDALA THREE

### SUKTA 5

1. The Fire is awake fronting the dawns; one illumined, he becomes aware of the paths of the seers: kindled into a wide might by the seekers of godhead, the upbearing flame opens the gates of the Darkness.

2. Ever the Fire increases by the lauds, the words of those who hymn him by their utterances, one to be adored with prostrations; the Messenger who desires the many seeings of the Truth has shone out in the wide flaming of the Dawn.

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth; luminous,<sup>1</sup> a power for sacrifice, he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

4. The Fire when he has been kindled high becomes Mitra, the Friend—Mitra the priest of the call, Varuna, the knower of the births, Mitra, the friend, the priest of the pilgrim sacrifice, one rapid in his impulses, the dweller in the house, the friend of the Rivers, the friend of the Mountains.

5. He guards from hurt the beloved<sup>2</sup> summit-seat of the being, mighty, he guards the course<sup>3</sup> of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

<sup>1</sup> or, beloved and adorable,

<sup>2</sup> or, delightful

<sup>3</sup> or, movement

उदत्तस्मीदे समिधा नाकमूर्ध्वोऽग्निमध्वयत्नसो रोचनानाम् ।  
यदो भूगन्धः परि मातरिदवा गृहो सन्तं देववाहे समीधे ॥१०॥

उहृष्टतः समिधा यज्ञो अद्योद वत्सन् दिवो अथि नामा पृथिव्याः ।  
सिधो अग्निरोदयो मातरिदवाऽऽदेतो वध्वदे यजथाप देवान् ॥१॥

सद्यो जाल ओषधीमध्वयस्य यदो वर्धन्ति प्रत्यो घृतेन ।  
आप इव प्रवता शुन्ममाना उरध्वदेभिः पित्रोरेषस्य ॥८॥

आ धीनमग्निर्धृतवन्तमस्यात् पृथुशगाणामुदनात्तन्मृशानः ।  
दीधानः शुविषमृष्टवः पावकः पुनः पुनर्मतिररा नव्यसो कः ॥७॥

ऋभुवचक ईड्यं वाह नाम विवशानि देवो ययुर्गानि विष्टान् ।  
सस्य वधुं घृतवत् पदं वेत्तिदेवानी रक्षन्त्ययमृज्जन् ॥६॥

6. A skilful craftsman, a god knowing all the manifestations of knowledge, he forms the beautiful and desirable Name, the luminous seat of the being in the movement of the peace; that the Fire guards, not deviating from his work.

7. Desiring it as it desired him, the Fire entered into that luminous native abode wide in its approach; shining forth, pure, purifying, sublime, again and again he makes new the father and the mother.

8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily<sup>1</sup> down a slope.

9. Lauded by us mighty he shone with his high flaming in the largeness<sup>2</sup> of heaven, in the navel-centre of earth. The Fire is Mitra the friend, the desirable one, he is life growing<sup>3</sup> in the mother; may he as our messenger bring the gods for the sacrifice.

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms,<sup>4</sup> when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy.

<sup>1</sup> or, gliding brightly

<sup>2</sup> or, height

<sup>3</sup> or, life that breathes in the mother

<sup>4</sup> or, highest of all lights

महान् त्वत्पदं भूव आ निषत्तोऽन्तर्धावा माहिने देवमाणः ।  
आत्मेकं सपत्नी अजरे अमर्कते सवर्तुष उवागापत्य धनं ॥४॥

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।  
यदो विद्यो मातृप्रीदवयन्तीः प्रयस्वतीरीळते शुक्रमर्षिचः ॥३॥

आ रोदसी अयूणा जायमान उत प्र रिक्था अथ नु प्रययौ ।  
दिव्यिदिवदानं महिना पृथिव्या वयन्तां ते वद्विधः सप्तविंशतिः ॥२॥

प्र कारवो मनना वयमाना देवद्रीचीं नयत देवयन्तः ।  
दक्षिणावाद् वाजिनी प्राच्येति देविभर्मन्त्यनय धृतावी ॥१॥

अथ ३

इळामाने पुरंदसं सौत गीः शशवत्सं देवमानाय साध ।  
स्वाधः सुनृतनयो विजावाजने सा ते सुमतिभुंक्तसे ॥११॥

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>1</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 6

1. The Doers of the work, seekers of godhead, who find expression by the thought, lead it on turned godwards; full of the plenitude, luminous, carrying the Understanding, it journeys moving forwards, bringing the offering to the Fire.

2. Even in thy birth thou hast filled earth and heaven, and now thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

3. Heaven and earth and the lords of sacrifice set thee within as the priest of the call for the house when human beings, seeking godhead, having the delight, ask for the resplendent Ray.

4. Mighty, he is seated steadfast in the world of his session, rejoicing between the two mightinesses of earth and heaven, the united wives of one wide moving lord, ageless and inviolate, the two milch-cows giving their rich yield of milk.

---

<sup>1</sup> or, himself a begetter

ऐमिरने सरथ पाहिवार्ह नामारथ वा विमवी हिरवाः ।  
पनीवर्तिवरात् शीघ्र देवाननृषयसा वहि सादयस्व ॥९॥

उरी वा ये अन्तरिक्षे मदानि दिवो वा ये रोचन्ते सानि देवाः ।  
ऊमा वा ये सुहेवासा पञ्चवा आयोमरे रथो अने अरवाः ॥८॥

दिवदिवदा ते स्वयन्त रोका उषो विमालीरन् मासि पूर्वाः ।  
अपो यदन्त उषाधमवनेषु हेतिमन्त्रस्य पनयन्त देवाः ॥७॥

अतस्य वा किराना योयामिधुतर्जुवा रोहिता धुरि सिध ।  
अथा वहि देवान् देव विरवान् स्वधरा कर्णहि जातवेदः ॥६॥

अना ते आने महती महानि तव क्त्वा रोदसी आ तन्य ।  
त्वं दूती असवी जायमानस्त्वं नीता वृष्य चर्षणीनाम् ॥५॥

MANDALA THREE

5. Great art thou, O Fire, and great the law of thy workings, by thy will thou hast built out earth and heaven; in thy very birth thou becamest the Messenger, O mighty lord, and, thou the leader of men that see.

6. Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim sacrifice.

7. From heaven itself thy lights blazed forth, thou shinest in the wake of many outshinings of the Dawn<sup>1</sup> when, O Fire, passionately burning<sup>2</sup> in the woods, the gods set the waters<sup>3</sup> to their work for the rapturous priest of the call.

8. The gods who take their rapture in the wide mid-world, or those who are in the luminous world of heaven, or those lords of sacrifice who are helpful and ready to the call, them thy chariot-horses have borne towards us.

9. Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives the gods thirty and three and give them to drink of the rapture.

<sup>1</sup> or, in the wake of many wide-shining Dawns

<sup>2</sup> or, flaming as dawn

<sup>3</sup> *apasa* work would make a clearer sense; it would then mean "set in action the work of the rapturous priest of the call."

आ सीमरीहेत्तुं सुप्रभा भवन्तीः परितिविक्रान् रतिविद् रथीनाम् ।  
 ॥ १३ ॥

विषयान् धनवान् वृणा अन्वा वेदीरा तस्यै मधुमद् वहेत्तुः ।  
 ॥ १२ ॥

य य आहः त्रितिपुच्छस्य धारी मानरा त्रिभिः सत्त वाणीः ।  
 ॥ ११ ॥

### ७ प्रथम

उत्तमान्ते पुच्छं सीन गीः शब्दनाम् विद्यानाम् साय ।  
 ॥ १० ॥

स हितो यस्य रोदसी विद्वन् यशस्यमसि दूध गीतः ।  
 ॥ ९ ॥

### MANDALA THREE

10. He is the priest of the call for whose growing even wide earth and heaven speak the word at sacrifice on sacrifice; facing each other, fixed like two ends of the pilgrim-way, the Truth they keep in his truth who from the Truth was born.

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>1</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

### SUKTA 7

1. They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life.

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth.

3. On every side he ascends them and they become easy to control, he awakes to knowledge and is the lord and discoverer of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling.

---

<sup>1</sup> or, himself a begetter

वृषाणन्ते महे अथाप पूर्वार्द्धे विनाप रसमयः सुयामाः ।  
 देव होतमन्त्रतद्विचक्रितवान् महे देवान् रोदसी एह वसि ॥१॥

देवा होतारा प्रथमा न्यून सप्त पक्षासः स्वयया मवन्ति ।  
 अहं शंसन्त अतीमन् त आहिरन् वतं वतया वीथ्यानाः ॥८॥

अथर्वयिः पञ्चयिः सप्त विधाः प्रिय रक्षन्ते निहितं पदं वेः ।  
 प्राञ्चो मदन्त्यक्षणा अर्जुया देवा देवानामन् हि वता गुः ॥७॥

उती पितृभ्यां प्रविष्टान् धीष महे महेऽध्यामनयन्त शेषम् ।  
 उक्षा हे पथ परि धाममकतीरन् स्वं धाम अरिर्ववक्ष ॥६॥

जानन्ति वृणा अरेषस्य शेषस्य अवनस्य शोसने रणानि ।  
 दिवोरेवः सुरवो रोचमाना इळा येषां गण्ठा माहिना गाः ॥५॥

महि त्वाहमर्जुनतीरजुर्ध स्तम्यमानं वहेतो वहेति ।  
 व्यङ्गोमिद्विद्युतानः सधरेण एकासिध रोदसी आ विवशे ॥४॥

### MANDALA THREE

4. The rivers energised and bear his mighty force of formation firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.

5. They knew the bliss of the ruddy-shining bull and they rejoice in the rule of the Great One; they are the lights of heaven luminously blazing and the Word of Revelation is their mighty common speech.

6. And great by the knowledge of the great father and mother they led his strength in the wake of its proclaiming call, where the bull bears his worshipper round the hold of night towards its own seat.

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved<sup>1</sup> seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods.

8. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine priest of the call, rapturous, awaking to knowledge, bring here the great gods and earth and heaven.

---

<sup>1</sup> or, delightful

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवद्वयुः ।  
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्र ॥१०॥

इळासग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।  
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिभूत्वस्मे ॥११॥

### सूक्त ९

सखायस्त्वा ववृमहे देवं मर्तासि ऊतथे ।  
अपां नपातं सुभगं सुदीदिति सुप्रतृतिमनेहसम् ॥१॥

कायमानो वना त्वं यन्मातृरजगन्नपः ।  
न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥२॥

अति तृष्टं ववक्षिथाथैव सुमना असि ।  
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

### MANDALA THREE

10. The swift-running dawns have shone opulently bringing us our satisfactions, with their true speech, their rays of intuition. And do thou, O Fire, by the greatness of the earth cut away for the Vast even the sin that has been done.

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>1</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

### SUKTA 9

1. Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious,<sup>2</sup> to whom no hurt can come.

2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion<sup>3</sup> of thee, O Fire, for even though thou art far thou hast come into being here.

3. When thou hast carried beyond the rough ground<sup>4</sup> then hast thou truth of mind: some depart,<sup>5</sup> others remain seated around thee in whose comradeship thou art lodged.

<sup>1</sup> or, himself a begetter

<sup>2</sup> or, strong to break through,

<sup>3</sup> or, to thy destruction,

<sup>4</sup> or, beyond thirst

<sup>5</sup> or, move forward,

श्रीणि शता श्री सहस्राण्यनि विराच देवा नव वासपथम् ।  
श्रीक्षन् धूर्तस्त्रुणन् बाहिरस्मा आविष्टोत्तरं यमादयन् ॥१॥

आ जुहोता स्वधरं शीतं पावकशोचिषम् ।  
आशुं दूतमजितं प्रलम्बिष्य श्रुष्टी देवं सपथम् ॥८॥

तद् यद् तव दंसना पाकाय विरुद्धयति ।  
त्वं यदने पशवः समासते समिद्धमपशवरे ॥७॥

तं वा मती अग्राण्ण देवेभ्यो ह्यववाहेन ।  
विश्वान् यद् यदा अभिप्राप्ति मानुष तव कृत्वा यविष्ठय ॥६॥

सप्तर्षासमिध तप्तानिभिमत्वा तिर्यहिषम् ।  
पुनं नयन्मातारिष्ठवा परावर्तो देवेभ्यो मथितं परि ॥५॥

ईषिवांसमति विधः शशवतीरति सश्वतः ।  
अन्वोमामिवादनं निवरासा अर्द्धहोऽस्य सिद्धिमिव श्रितम् ॥४॥

### MANDALA THREE

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

अवाभ्यः पुराता विद्याममिनमनिर्वाणाम् । वेणी रथः सदा नवः ॥५॥

अग्निं स्रुतं सनभृतं सहसो जातवेदसम् । वीरिं देवा अकृण्वन् ॥४॥

अग्निर्दिया स वेतति केतुयज्ञस्य पूव्यः । अयं ह्यस्य तरणि ॥३॥

स ह्यववाळमत्स्य उरिगदतदवनाहितः । अग्निर्दिया समुपवति ॥२॥

अग्निर्होता पुरोहितोऽवसरस्य विचर्वाणिः । स वेद यज्ञमानुषक ॥१॥

## सुक्ते ११

ते त्वा विद्या विपन्यवा जागृवांसः समिधते । ह्यववाहेममत्स्य सहोर्वेषम् ॥९॥

स नः पावक दीदहि दुमवस्मे सुवीर्यम् । यवा स्तोत्रेभ्यो अन्नमः स्वस्तये ॥८॥

### MANDALA THREE

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

अने यजिळी अखरे देवान् देवयते यज । होला मन्त्री वि राजपति विधः ॥७॥

अग्नि वधंयु नो गिरी यतो जायत उक्थः । मह्ये वाजस्य द्रविणाय द्यौतः ॥८॥

य होत्रे पूज्यं वयोऽनय अरता वृद्धे । विषां योर्गोवि विप्रते न वेधये ॥९॥

स केतुर्देवराणांममिन्नदेवोभिरा गमत् । अजानः सप्त द्यौर्गोविद्विष्यते ॥१०॥

स वा यत्ने ददाति सविषा जातवेदसे । सो अने वत्ने सुवीथं स पुष्यति ॥११॥

त्वां योर्गोविजगाम द्यौर्गोमीळते । गोपा अतस्य द्यौर्गोवि रथे दसे ॥१२॥

वामाने मर्गिणः सत्यात् चर्चनीनाम् । देवं मर्गिण इत्यते समधरे ॥१३॥

MANDALA THREE

SUKTA 10

1. Thee, O Fire, men who have the thinking mind  
kindle in the sacrifice, an emperor over those who see,  
mortals set alight a godhead.

2. Thee, O Fire, they pray in the sacrifices as the  
sacrificant of the rite, the priest of the call; shine out the  
guardian of the Truth in thy own home.

3. He who gives to thee with the fuel, to the knower of  
the births, holds the hero-energy, he ever grows.

4. He is the ray of intuition in the sacrifices; may he,  
the Fire, come with the gods, anointed by the seven  
priests of oblation to him who holds the offerings.

5. Bring forward for the Fire, for the priests of the call,  
the vast and supreme<sup>1</sup> word as for the creator and me  
who brings the lights of illuminations.

6. May our words make the Fire to grow when he is  
born, the Fire that carries the utterance, visioned for the  
great plenitude, for the treasure.

7. O Fire, most strong to sacrifice in the pilgrim-rite,  
worship the gods for the seeker of the godhead; as the  
rapturous priest of the call thou shinest wide, beyond the  
forces that make us err.

---

<sup>1</sup> or, ancient word

अवाभ्यः पुरातन विद्यामभिनमन्निबोधिषम् ।  
देवी रथः सदा नवः ॥५॥

अग्निं पूजं सतथ्यते सहसो जातवेदसम् ।  
वाङ्मे देवा अकृण्वन् ॥४॥

अग्निर्धिया स वेत्ति कर्तुंशस्य पूज्यः ।  
अथ ह्यस्य तर्हि ॥३॥

स ह्यववाहमस्य उरिाद्वनवनाहितः ।  
अग्निर्धिया समुपति ॥२॥

अग्निर्देवा पुरोहितोऽव्ययस्त्व विवर्षणिः ।  
स वेद यज्ञमानवक ॥१॥

## सुक्ते ११

ते त्वा विद्या विपुनवो जागर्वांसः समिन्धते ।  
ह्यववाहमस्य सहोवधम् ॥१॥

स नः पावक दीपिहि द्युमदस्य सुवीर्यम् ।  
अवा स्तोत्रेभ्यो अन्तमः स्वस्तये ॥८॥

## MANDALA THREE

8. So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

9. This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

### SUKTA 11

1. Fire is our all-seeing priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice.

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

3. Agni wakes to knowledge companioning our Thought, he is the supreme<sup>1</sup> ray of intuition in the sacrifice; it is he who crosses through to man's goal.

4. Fire, the Son of Force, who hears the things that are eternal,<sup>2</sup> knower of the births, the gods created as a carrier flame.

5. The inviolable who goes in front of the human peoples the Fire is a swift chariot that is ever new.

---

<sup>1</sup> or, ancient

<sup>2</sup> or, who has the inspired knowledge of things eternal,

तोडा वृक्षेणा द्वे सज्जितानामपराजिता । इन्द्रमनी वाजसातमा ॥४॥

इन्द्रमर्षिन कविच्छदा यज्ञस्य ज्ञेया वृण । ता सोमस्येह तृप्पताम् ॥३॥

इन्द्रमनी जिरिः सवा यज्ञो विभाति चेतनः । अथा पातमिषं सुतम् ॥२॥

इन्द्रमनी आ गतं सुतं गीमिषं यो वरेण्यम् । अस्म पातं विप्रेषिता ॥१॥

## सर्ग १२

अग्रे विद्वानि वायुं वाजुं सनिषामहे । त्वे देवास एरिरे ॥९॥

परं विद्वानि सुविताऽनरेन्द्राय मन्मथिभ्यः । विप्रासो जातवेदसः ॥८॥

अथ प्रयांसि वाहेसा दादवा अनीति मर्यः । अयं पावकशोचिषः ॥७॥

साक्षिन् विदवा अभिभूयः बहुदेवतानाममृतः । अग्निस्तृविश्रवस्तमः ॥६॥

### MANDALA THREE

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

8. May we by our thought possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.<sup>1</sup>

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

### SUKTA 12

1. O Indra, O Fire, come to the offering of the wine,—by our words your supreme desirable ether; drink of it you who are missioned by the Thought.

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

3. I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma wine.

4. The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

---

<sup>1</sup> or, in whom knowledge is born.

इतिमन्तरमोहो तं सान्ध्यनीश्वरे ॥३॥  
 श्रुतावा यस्य रोदसी दधं सवन उतपः ।

य वो देवायानये बहिष्मवर्त्तिम् ।  
 ताम् देवेभिरा स नो यजिष्यो बहिर्ता सवत् ॥४॥

### सूक्त १३

इन्द्रानी रोचना दिवः परि बाज्यं भूषयः । तद् वा वां वेति य वीर्यम् ॥५॥

इन्द्रानी तविषाणि वां सधस्यानि यपांसि च । धुवोरप्युहं हिरम् ॥६॥

इन्द्रानी अपसधप्युहं य यानि धीतयः । श्रुतस्य पय्या अग्नौ ॥७॥

इन्द्रानी नवतिं पुरी दासपनीरधुनम् । साकमेकैव कर्मणा ॥८॥

य वामवर्त्त्युषिणी नोयाविदो जितारः । इन्द्रानी इष आ वृणो ॥९॥

### MANDALA THREE

5. Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulses.

6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

9. O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.<sup>1</sup>

### SUKTA 13

1. Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

2. He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

---

<sup>1</sup> or, that is your strength which wakes to knowledge.

अयमि ते नमउक्तिं जुष्टं श्रुत्वा त्वत्तुं वेत्ते सहस्रः ।  
विष्टां आ वक्षि विष्टो मि पति सद्य आ वक्षिष्ये यत्र ॥१॥

आ होता मन्त्रो विद्वान्पुत्र्यात् सत्यो यत्रा कवितमः स वेद्यः ।  
विष्टश्चः सहस्रयुगो अग्निः शोचिष्येकेशः पृथिव्यां पात्रो अश्वे ॥१॥

## सूक्त १४

तुमदानं सुवीर्यं वक्षिष्ये त्वत्तुं ॥१॥  
तुं नो रात्रि सहस्रवत् लोकवत् पुष्टिमत् वसु ।

शं नः शोभा मरुद्विजाने सहस्रसत्तमः ॥२॥  
उत नो ब्रह्मविष उक्थ्य देवहृतमः ।

दीदिव्यांसमगृह्य वरवीमरस्य धीतिभिः ।  
श्रुत्वाणां अग्निमन्त्रते होतारं विष्टो विष्टासु ॥३॥

स नः शर्मणि वीतयेन्नित्यं वृष्टिं शतमा ।  
यतो नः पुण्यवत् वसु दिवि क्षितिभ्यो अस्वा ॥४॥

स यत्ता विष एषां स यज्ञानामथा हि यः ।  
अग्निं ते वो वृत्त्यत दाता यो वीतता मघम ॥५॥

### MANDALA THREE

3. He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

4. May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

5. Men who have the light kindle into his flaming, incomparable, by the opulent thinkings of this being Fire, the priest of the call, the lord of all the peoples.

6. Do thou, strong to call the gods, protect us in the Word, in all our utterances; increasing the life-powers powerful to win the thousands. Flame out blissfully for us, O Fire.

7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

### SUKTA 14

1. The rapturous priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire the son of force, with his chariot of lightning and his hair of flaming light has attained to a massive strength on the earth.

2. I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

वि पावसा पृथुना शीघ्रवानो बाधत्वा हिषो रक्षसो अमीवाः ।  
सुशामाणा बहेतः शमीणि स्यामामनरहे सुहवस्य प्रणीतो ॥१॥

## सुक्तं १५

गुप्तं वक्ष कविक्रतो यानीमा देव मर्तिसो अथरे अकम् ।  
त्वं विहवस्य सुरयस्य बोधि सवं तदने अमन स्वदेहे ॥७॥

त्वहि पुत्र सहसो वि पूर्वदेवस्य पर्युतयो वि बाजाः ।  
त्वं देहि सहसिषां रयि नोऽश्रीषण ववसा सत्यमाने ॥६॥

वयं ते अह रयिमा हि काममुत्तानहस्ता नमसोपमहा ।  
यजिष्ठन मनसा यक्षि देवानखधता ममना विप्रो अने ॥५॥

मिहव गुप्तं वरुणः सहस्वोऽने विहवे मरुतः सुनमवने ।  
यच्छीविषा सहसस्युत्र तिष्ठा अस्मि क्षितीः प्रथयन् त्वृषो नने ॥४॥

इवता न उवसा बाजयन्ती अने वातस्य पथ्यामिरह ।  
यत् सीमज्जानि पृथ्वी देविभिरा वभ्यरेव तस्यवृद्धीषो ॥३॥

### MANDALA THREE

3. Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire, when all around they anoint with oblation thee the first and supreme, as if two sides of a chariot-front they enter into the gated house.

4. To thee, O Forceful Fire, Mitra and Varuna and all the life-powers chant a hymn of bliss, when with thy flame of light, O son of Force, thou standest as the sun above the peoples shining wide upon men.

5. Today we give to thee thy desire, approaching thee with outstretched hands and with obeisance; worship the gods with a mind strong for sacrifice, an illumined seer, with thy unerring thought, O Fire.

6. For, from thee, O son of Force, go forth the many protections of the godhead, and his plenitudes. Do thou give us the thousandfold treasure, give by the word that betrays not the truth, O Fire.

7. O understanding mind, O seer-will! now that all these things we who are mortals have done for thee, O god, in the pilgrim-sacrifice, do thou awake to the whole well-charioted action and taste all That here, O immortal Fire.

### SUKTA 15

1. Flaming out in a wide mass of strength press back the hostile powers that hurt and afflict. May I abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call.

इलामाने पुढेसं सनि गा: शरवत्सं देवमानाय साय ।  
स्वाय: पुनस्तनयो विजावाडने सा ते सुमतिर्देवसे ॥७॥

प्र पीपय वृषम निव वाजानने त्वं रोदसी न: सुदोष ।  
देवीमद्वेव सुखा रचानी सा नो मतस्य दुर्मति: परि छात् ॥६॥

अच्छिद्रा शंसं जतिन: पुच्छिद्र देवां अछा दीवान: सुमेधा: ।  
रथो न सतिनरमि वक्षि वाजमाने त्वं रोदसी न: सुमेधे ॥५॥

अषाढेहो अने वृषमो दिदीहि पुरो विद्वा: सौमगा सजिगीवान् ।  
यज्ञस्य नेना प्रथमस्य पाद्योजितवेदो ब्रह्मैत: सुप्रणीते ॥४॥

त्वं नैवशा वृषमानं पूर्वा: कृष्णास्त्राने अरयो वि भाहि ।  
वसो नोषि व पर्वि चायद्दे: कृषी नो राय उद्दिजो पविळ ॥३॥

त्वं नो अस्मा उषसो व्यूढौ त्वं सूर उदिते बोधि गोपा: ।  
जन्मेव नित्यं तनयं जूषस्व स्तोमं मे अने तन्वा सुजात ॥२॥

2. Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body.

3. Thou art the male with the divine vision, in the wake of many dawns shine out luminous in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure.

4. Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the Vast all-protecting sacrifice.

5. O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

6. O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of mortal besiege us.

7. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting<sup>1</sup> pervading in his birth; O Fire, may there be created in us that true thinking of thine.

<sup>1</sup> or, himself a begetter

शोष वाजस्य युष्मा प्रजावतीजनं ब्रूते अवरै ।  
सं राया अयसा स्रज मयोभिना पुविबृहन्म यशस्वता ॥६॥

मा नो अमरुमनये मावीरनायै रीरथः ।  
मागोलाय सहसस्युज मा निदंय हेषास्या ऊषि ॥५॥

वक्र्या विरवा युवनामि सासहिरेवक्रिदेवेषा वृषः ।  
आ देवेषु यतत आ सुवीष आ शंस उत नृणाम् ॥४॥

स त्वं नो रायः विराहि मीदेवो अमरं सुवीर्यस्य ।  
पुविबृहन्म प्रजावतीजनमीवस्य शोमिणः ॥३॥

इमं नरो मरुतः सद्वता वृषं यस्मिन् रायः शोवृषासः ।  
अमि ये सन्ति पूतनासु दृढयो विरवाहो शत्रुमादयः ॥२॥

अयमग्निः सुवीर्यस्येश महः सोमस्य ।  
राय ईशो स्वयस्य गोमल ईशो वृजहेयानाम् ॥१॥

संस्त १६

## MANDALA THREE

### SUKTA 16

1. This is the Fire that is lord of the hero-energy and the great felicity, lord of the wealth of the shining herds, and of good progeny who has power for the slaying of the coverers.

2. O god, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

3. So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

4. He who puts forth his force and is the doer in all the worlds, he who is the doer of works in the gods, labours in the gods and in all might and in the self-expression of men.

5. O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light<sup>1</sup>, nor to the bondage<sup>2</sup>, O son of force, put away from us the hostile powers.

6. O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights, join us to the large and glorious riches that create the Bliss.

---

<sup>1</sup> literally, "the Cow"

<sup>2</sup> or, to the Censurer

अग्निं सुदीप्तिं सुदृशं गृणन्ती नमस्यामास्तवेह्यं जातवेदः ।  
त्वां हूतमर्तिं हव्यवाहे देवा अकृण्वन्ममन्तस्य नाग्निम् ॥४॥

शोण्यार्णविं तव जातवेदस्तिष्ठ आजानीषसस्ते अग्ने ।  
नाग्निर्वैवानामवा यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥

यथायजो होजमाने पृथिव्या यथा दिवो जातवेदश्चिकित्वात् ।  
एवान्नं हविषा यक्षि देवान् मनूषवद् यज्ञं य निरेममह ॥२॥

समिधयमानः प्रथमान् अग्नी समवृत्तिमरज्यते विद्ववातः ।  
शीविष्केशो धूतनिर्णिक् पावकः सुप्रज्ञो अग्निर्धृजथाय देवान् ॥१॥

## MANDALA THREE

### SUKTA 17

1. He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven<sup>1</sup>, so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births,<sup>2</sup> O Fire; by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

4. We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel centre of Immortality.

---

<sup>1</sup> or, as thou hast offered in sacrifice the oblation of the earth, as thou hast offered the oblation of heaven.

<sup>2</sup> or, that gave thee birth, O Fire;

उच्छोषिष्या सहसस्युञ्ज स्तुतो बह्वे वयः शत्रुमानेषु धिहि ।  
रेवदाने विरवाभिर्मन्त्रेषु शं योमसुम्भमा ते तन्व भूरि ऊचः ॥४॥

इष्टमेतान्न इष्टमानो धनेन जुष्टोमि देव्यं तस्ते बलप ।  
यावदीशो ब्रह्मणा वन्दमान इमां धियं शतसेयप्य देवीम् ॥३॥

तपो खाने अनरां अभिमानं तपो शंसमरुषः परस्य ।  
तपो वसो विक्रितानो अभिस्तान् वि ते तिष्ठन्तामखरा अयासः ॥२॥

भवा नो आने सुमना उपेतौ सखे सखे पितरेव साधुः ।  
पुष्टद्वेष्टे हि धितयो जनानां प्रति प्रतीचीवद्वेष्टावरातीः ॥१॥

## संज्ञ १८

परस्वद्वेष्टोता पूर्वो आने यजोपात्तं द्विता व सता स्वधया व शंसुः ।  
तस्यान् धर्मं य यवा विक्रित्वोऽप्य नो आ अखरं देववीती ॥५॥

## MANDALA THREE

5. O Fire, he who was before thee and was the priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods.

### SUKTA 18

1. O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child; for these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us.

2. Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, consume, conscious in knowledge, the powers of ignorance; let them range wide thy ageless marching fires.

3. I desire and offer the oblation, O Fire, with the fuel, with the pouring of the clarity, for speed, for strength. Until I have the mastery,<sup>1</sup> adoring with the Word I lift to thee for the conquest of the hundreds this thought divine.

4. Affirmed by our lauds rise up with thy flame of light, O son of force, found the vast expansion in us who labour at the work, found opulently in the Vishwamitras the peace and the movement, O Fire. We make bright many times over thy body.

---

<sup>1</sup> or, as long as I have the power,

भूरीणि हि त्वे दधिरे अनौकाजने देवस्य यज्यवो जनासः ।  
स आ वहे देवताति यविषठ शार्धो यदष्ट दिव्यं यजासि ॥४॥

स तेजोयसा मनसा त्वीत उत शिष स्वपत्यस्य शिक्षोः ।  
अने राधा नैतमस्य प्रभूतो भूयाम ते सुहृत्तयश्च वत्सवः ॥३॥

य ते अने हविषमतीमियम्यच्छा सुहृन्नां रातिनीं धृतावीम ।  
प्रदक्षिणां दे देवतातिमुराणः सं रातिमिवसुमियम्यश्च ॥२॥

अग्निं होतारं य वृणो मियुधे गूत्सं कवि विववविदममूरम् ।  
स नो यक्षदे देवताता यजीयान् राधे बाजाय वनते मयानि ॥१॥

## सुक्त १९

कथि रत्नं सुमनितधनानां स धेदने भवसि यत् ससिद्धः ।  
स्तीवृर्दुरीणो सुभास्य देवत्वं स्था करत्ना दधिषे वर्पुषि ॥५॥

### MANDALA THREE

5. O conqueror of the riches, create for us the ecstasy, such thou becomest when thou art high kindled. Opulently in the gated house of thy felicitous adorer thou upholdest thy gliding bodies streaming their radiance.

### SUKTA 19

1. Fire I choose the priest of the call in the sacrifice, the wise, the seer, the omniscient, free from ignorance: he shall do worship for us strong for sacrifice, in the formation of the godheads; for the wealth, for the plenitude he wins all kinds of amassings.

2. O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

3. So, am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshippest with sacrifice the divine host today.

अग्निर्नरं भग इव क्षितीनां देवीनां देव ऋषेण ऋतवा ।  
स वृजहेऽसतो विरववेदाः पृथक् विरवाति कृतिना गृणन्म ॥१॥

अग्ने भूरिणि नव जातवेदी देव स्वधावोऽमृतस्य नाम ।  
पाठव माया मायिनां विरवमिव त्वे पूर्वाः सदैव्यः पृष्टवन्म ॥३॥

अग्ने श्री ते वाणिना श्री षष्ठ्या विभक्तं विद्धि ऋतवात पूर्वाः ।  
विष उ ते नरवो देववातास्त्वामिभनः पाहि मिरी अमृष्टवन् ॥२॥

अग्निमृषममृषमिदमग्ने दधिभक्तं द्यूष्टिषु देवते वक्षिष्वधुः ।  
पृथ्वातिषो नः शृण्वन्तु देवाः सखायसो अथर्व वावराणाः ॥१॥

सुक्त २०

यत् त्वा इतिरामनवन् विषये विषादयन्ति यथाय देवाः ।  
स त्वं नो अग्नेऽविरोहे वीर्यवि अवांसि वीहि नरनर्यु ॥५॥

## MANDALA THREE

5. Since the gods seating thee for sacrifice have anointed thee as priest of the call in the rite, so do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.

### SUKTA 20

1. Fire and dawn and the two riders of the horse and Dadhikravan the Carrier of the offerings calls by his words in the dawns. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.

2. O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many: three too are thy bodies desired by the gods, with them protect undeviatingly our words.

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

4. The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

अजिह्वं ते मधुना भूय उद्भूतं य ते यत् वदामहे ।  
उवाच तस्य ते वसो स्तोका अथ त्वत् प्रति तान् देवयो विहि ॥५॥

तुभ्यं उवाच त्वत्पुत्रिणां शचीवः स्तोकास्तौ आने भवसौ धृतस्य ।  
कशिपुस्तौ ब्रूता भारुनाम् देव्या जघत्सु भूधर ॥४॥

तुभ्यं स्तोका धृतवृत्तौ अने विप्रस्य तस्य ।  
शुचिः श्रेष्ठः समिधस्य यस्तस्य प्राविता भव ॥३॥

धृतवतः पावक ते स्तोकाः उवाच तस्य भवसः ।  
त्वयाम् देववीतयुः श्रेष्ठं नो बहि वायम् ॥२॥

इमं नो ययाममूर्तं अहीमा देव्या जातवतो जघत्सु ।  
स्तोकानामने भवतो धृतस्य होतः प्राधान प्रथमो विप्रस्य ॥१॥

## सूक्त २१

दक्षिणामग्निमुषसं च देवां ब्रूतेत्यति सविता च देवम् ।  
अथिवा मित्रावरुणा यानं च यमं ददां आविद्यां ब्रूते हि ॥५॥

MANDALA THREE

5. Dadhikravan, I call here, and the Fire, and the divine dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21

1. Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O priest of the call sitting as first and supreme, taste of the drops of understanding<sup>1</sup> and light.

2. O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

3. To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

4. On thee they fall, the drops of understanding and light, O unseizable<sup>2</sup> Ray! O thou with whom is the puissance! Declared by the seers of truth thou hast come with the vast light. Accept our offerings, O wise intelligence!

5. Most full of energy is the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one,<sup>3</sup> take them to thee in the way of the gods.

<sup>1</sup> or, strength

<sup>2</sup> or, uncontrollable

<sup>3</sup> or, Lord of riches,

॥ ५॥ सुप्रसन्नो भवति विजयानन्द सः तं तु सुप्रसन्नो भवति ॥ ५॥

गुटीयासी अन्तः प्रवर्ण्यः प्रवर्ण्यः ।  
 वायुना प्रवर्ण्यतेऽन्तर्गता इति शब्दः ॥४॥

अने दिवा अर्धमण्डा निमास्यण्डा देवा अविष विष्णवा य ।  
या योचने परस्मिन् संप्रत्य यादवावस्मिन् विष्णवे आषः ॥३॥

अने ये ते दिवि वचः पृथिव्यां यदोषयामस्तदा यजत ।  
युगान्तरिक्षमर्वातनस्य तेषः स आनरेणो नैवसाः ॥२॥

अथ सा अतिशयिमां स्तौतिमन्त्रः पुन एव एतरे वाच्योक्तः ।  
सहस्रिणं वाजसप न हर्ति ससवानं सन त्रैयसे वाच्यः ॥१॥

MANDALA THREE

SUKTA 22

1. This is that Fire in which Indra, desiring the wine, held it in his belly; our laud rises to thee because thou hast won the thousandfold plenitude as if a steed of swift-ness, O knower of all things born!

2. O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air it is a brilliant ocean of light in which is divine vision.

3. O Fire, thou goest towards the ocean of the sky, thou speakest towards the gods who are masters of knowledge,<sup>1</sup> towards the waters that abide above in the luminous world of the sun and the waters that are below.

4. Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>2</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

---

<sup>1</sup> or, the gods of the planes (seats)

<sup>2</sup> or, himself a begetter

इन्द्रोमानं पुरुवं सति गीः शिवरत्नं देवमानाय साध ।  
स्वाधः सुतेतनयो विजयावाऽने सा ते सुमतिर्भूवत्स ॥५॥

नि त्वा दधे वर आ पृथिव्या इन्द्रोपात्पदे सुदिनत्वे अक्षिप्त ।  
इन्द्रोत्पा सात्तुष आपपायां सरस्वत्यां देवदानं दिवोहि ॥४॥

दध विष्णुः पूषं सोमजीजानं त्र्यम्बकं सात्तुष त्रिपथ ।  
अतिनं सुहि देवदानं देवधो यो जगतामसद्वं वसो ॥३॥

अमिष्यत् आरता देवदत्तं देवधवा देवदानः सुदधम् ।  
आने वि पश्य इन्द्रोत्पा सात्तुष यो तेना भवतावुं वने ॥२॥

विष्णुः सुविष्णु आ सवत्ये गृहा कविस्वरूपं योना ।  
अमिष्यत् आरता देवदत्तं देवधवा देवदानः सुदधम् ॥१॥

SUKTA 23

1. Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

2. The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulsions throughout the days.

3. The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

4. One has set thee in the supreme seat of the earth, in the seat of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.<sup>1</sup>

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading<sup>2</sup> in his birth; O Fire, may there be created in us that true thinking of thine.

<sup>1</sup> or, in the river Drishadwati, in Apayaya and in Saraswati.

<sup>2</sup> or, himself a begetter

अग्निः सन्निविद्यं विद्यां तन्मति वाजसमन्त्राय भूषन् ।  
स नो देवा एहं बह्वं पुष्टो ॥२॥

अग्ने दिवः सूर्यसि भवेत्स्वर्गा पृथिव्या उत विश्वेदेवाः ।  
ऋषादेवा इह यज्ञा विक्रतः ॥३॥

### सूक्त २५

अग्ने दा दाशु रयि वीरवानं परीणस्य । विरिहि नः पूजसः ॥५॥

अग्ने विश्वेभिरग्निमिदं वैभिमह्यं निरः । यज्ञे य उ चायवः ॥४॥

अग्ने शुक्लं जग्धे सहस्रः पूनवाहिन । एदं बर्हिः सद्यो मम ॥३॥

अग्ने इडा समिधस्य वीतिहोत्रो अमर्त्यः । जृषस्व पू नो अश्वरम् ॥२॥

अग्ने सहस्व पूतना अभिमातीरयस्य । दुष्टरत्नरश्मिरातीर्षिर्वा आ यज्ञवाहसे ॥१॥

### सूक्त २६

## MANDALA THREE

### SUKTA 24

1. O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

2. O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

3. O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

4. O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

5. O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

### SUKTA 25

1. O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

2. Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

अस्वो न कन्दर्वात्मिः समिधये वैश्वानरः कृत्वाकोमयुग्मो ।  
स नो अग्निः सुवीर्यं स्वयं दधातु रत्नममृतं चामरिः ॥३॥

न गुणमग्निमवसे देवानरं मातरिरिवानुसूयम् ।  
वहेत्सुतिं सप्त्यु देवानां विषं ओमिः रमतिष्ठ रघुसदम् ॥२॥

वैश्वानरं मत्स्यमग्निं विद्यात्मा देविमन्तो अनुवन्तं स्वविदम् ।  
सुदानं देवं रथिर् वसुधवा गोमी रवं कृत्वाकामो देवान् ॥१॥

### सुक्तं २३

अग्ने अगं समिधये दुरीणं मिथः पूनो सहेतो जातवेदः ।  
समरथानि सहेमान् अतो ॥५॥

अग्नं दण्ड्य ददातु दुरीणं सुतावतो यज्ञिमहेतुं यातम् ।  
अमर्षन्तो सोमप्याय देवा ॥४॥

अग्निं ददातिर्गर्वावो विद्वज्जन्त आ अग्निं देवो अमर्षे अमर्ः ।  
अमर्षं वातः पुद्वज्जन्तो मनीषिः ॥३॥

### MANDALA THREE

3. The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.

4. O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma wine.

5. O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

### SUKTA 26

1. We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

2. We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being's forming of the godhead, the illumined Seer, the guest, the swift Traveller.

3. As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.

शतधारासुप्तसमक्षीयमात् विपश्चिन्तं धितरं वक्त्वानाम् ।  
महिं मदन्तं पित्रोरेपत्यं नं रोदसीं पिपतं सत्यवाचम् ॥९॥

त्रिभुः पवित्ररूपोद्भवकं देवा मतिं व्यतिरन् प्रजान् ।  
वर्षिष्ठं रत्नमकुलं स्वधामिभरादिदं द्यावापृथिवी पृथुपृथुते ॥८॥

अतिरस्मि जन्मना जातवेदा धृतं मे वक्षुरमृतं स आसन् ।  
अकस्मिन्धातुं रजसीं विमानोऽजसीं धर्मां देवित्रस्मि नाम ॥७॥

वातं धातं गन्धान् पुशस्तिविभरानेभामिं मरुतामोज ईमहे ।  
पृषदश्वासां अनवभृताधसां गन्तारी यज्ञं विदधेष् धीराः ॥६॥

अतिनिधाय मरुतो विदधच्छ्रुत आ त्वेषमुग्रमव ईमहे वयम् ।  
ते स्वाग्निना वदिया वर्वनिर्वाजः सिद्धा न देवकलवः सुदानवः ॥५॥

प्र यत्नं वागास्तविष्वाग्निभरान्यः शुभे संमिञ्जतः पृथ्वीरमुक्षत ।  
वृद्धेभ्यो मरुतो विदधवोदसः प्र वृष्यन्ति पर्वतां अदाय्याः ॥४॥

### MANDALA THREE

4. Let them go forward, the plenitudes with the strengths, thy Fires; they have yoked the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

5. The life-gods with their glory of fire, universal in the peoples,<sup>1</sup> we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

6. Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

7. I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

8. He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

9. He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him full, the speaker of truth.

<sup>1</sup> or, dragging all with them,

प्र वो वाजा अभिवर्वा हविष्यतो धाताया । देवाजिजागति सुतयुः ॥१॥

हुँडे अग्नि विपश्चितं निरा यवस्य साधनम् । अष्टविधानं धितवाधानम् ॥२॥

अग्ने शक्रे ते वयं यमं देवस्य वाजिनः । अति द्वेषसि तरेम ॥३॥

समिधयमानो अवरैऽग्निः पावक ईड्यः । शोचिष्यकेशरत्नमीमहे ॥४॥

पृथुपाजा अमर्त्यो धूर्तनिर्णिक् स्वाहितः । अग्निमयवस्य हेयवादे ॥५॥

ते सबाधा यत्तसुव इत्या विद्या यववतः । आ चक्रेऽग्निमूर्तये ॥६॥

हेतो देवो अमर्त्यः पुरस्तादेति साधया । विदधाति प्रचोदयन् ॥७॥

वाजी वाजेषु धीयतेऽवरेषु प्र णीयते । विप्रो यवस्य साधनः ॥८॥

## MANDALA THREE

### SUKTA 27

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

2. I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding.

3. O Fire, may we have the power to rein thee, the divine steed of swiftmess, may we cross through the hostile forces.

4. Fire high blazing in the rite of the path, Fire whom we must pray, who purifies, with his tresses of flame—him we desire.

5. He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

6. Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

7. The immortal, the godhead, the priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

8. He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined seer who accomplishes the sacrifice.

वृषां त्वा वयं वृषन् वृषणः समिधोमहि । अग्रे दीहन्तं बृहेत् ॥१५॥

वृषो अग्निः समिधतोऽवो न देववाहेनः । तं हविष्मन्तं ईळते ॥१४॥

ईळ्यो नमस्यस्तिरस्तमांसि दधतः । समन्निरिध्यते वृषा ॥१३॥

ऊर्वा नपातमवरे दीववांसमूय अवि । अग्निमीळे कविश्रुम् ॥१२॥

अग्निं यत्तु रमत्तु रमन्तस्य शोणे यन्वृषः । विधा वाजः समिधते ॥११॥

नि त्वा दधे वरेण्यं दधत्येळा सहस्केत । अग्रे सुवीतिमहिषाम् ॥१०॥

विधा वक्ते वरेण्यो भूतानां गार्भमा दधे । दधत्य पिबन्तं तना ॥९॥

### MANDALA THREE

9. He was made by the Thought, one Supreme;<sup>1</sup> it held the child of beings, the father of the Understanding in the body.<sup>2</sup>

10. The word of revelation born from the understanding sets thee within, one supreme, O thou force fully created, O Fire, the perfect thinker and the aspirant.

11. Fire the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes.

12. I pray Fire, the seer-will, the Son of Energy flaming out in heaven in the rite of the path.

13. One to be prayed, to be worshipped with obeisance, one who sees<sup>3</sup> through the darkness, the Fire is kindled high, the male of the herd.

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

15. Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illumine the Vast.

---

<sup>1</sup> or, the desirable one;

<sup>2</sup> or, the daughter of the Understanding set him in us the child born from creatures and their father.

<sup>3</sup> or, is seen

अस्तीदमिधिमन्यमानस्ति प्रजानं कृतम् ।  
एतं विप्रपत्नीमा भराणिन मन्थाम पुर्वथा ॥१॥

सूक्त २९

अग्रे वधान आहुतिं पुरोडाशं जातवेदः । अषस्व तिरौअङ्गिथम् ॥३॥

अग्रे तृतीयं सवने हि कानिषः पुरोडाशं सहस्रः सूनवाहुतम् ।  
अथा देवेव्यवहरे विपन्यया वा रत्नवत्तममंगेषु जगन्विषम् ॥५॥

अग्रे यद्विस्त्य तव आगधेयं न प्र भिनन्ति विदधेयु धीराः ॥४॥  
माध्यादिने सवने जातवेदः पुरोडाशाभिह कवे अषस्व ।

अग्रे वाहि पुरोडाशामाहुतं तिरौअङ्गिथम् । सहस्रः सूनुरस्ववहरे हितः ॥३॥

पुरोडा अग्रे पवतस्त्रिभ्यं वा वा परिष्कृतः । तं अषस्व यविर्वज्र ॥२॥

अग्रे अषस्व नो देविः पुरोडाशं जातवेदः । आतःसावे विधावसो ॥१॥

सूक्त २८

## MANDALA THREE

### SUKTA 28

1. O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought.

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

3. O Fire, come to<sup>4</sup> the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

5. O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim sacrifice full of ecstasy and wakeful in the immortals.

6. O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

### SUKTA 29

1. This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

---

<sup>4</sup> or, devour

जानो अगनी रोचते चिकित्तानी वाजो विप्रः कविशस्त्रतः सुदानः ।  
यं देवास ईड्य विप्रवाचिदं देववादिमदधुरः खरेषु ॥७॥

यदो मथ्यन्ति बाहुभिर्वि रोचतेऽवो न वाज्यरुषो वनेष्वाम् ।  
विप्रो न यामथ्यन्ति चोत्तिवतः परि वृणक्त्यधमनस्त्वाम् वदेत् ॥८॥

मथ्यता नरः कविमद्वयन्तं प्रवेत्तसममन्तं सुप्रतीकम् ।  
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥९॥

इत्युवाच त्रि धीमहि न इत्युवाच वीर्यदेव ॥१०॥  
इत्युवाच त्रि धीमहि न इत्युवाच वीर्यदेव ॥१०॥

उवाच त्रिधामस्य परा चिकित्वा तस्यः प्रवोता वृषा जजान ।  
अथर्ववेदो यज्ञ इत्युवाच त्रि धीमहि न इत्युवाच वीर्यदेव ॥११॥

अथर्ववेदो यज्ञ इत्युवाच त्रि धीमहि न इत्युवाच वीर्यदेव ॥१२॥  
विप्रवेद ईड्यो जागर्वादि ईड्यवेदमिदं सुप्रतीकम् ॥१२॥

### MANDALA THREE

2. The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

3. Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

4. We in the seat of the Word of revelation, on the navel centre of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

5. Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

6. When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses.

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

अजीजनममं मयसिखोसोमाणं तरणिं वीज्जममं ।  
 दश स्वसारी अयुवः समीचीः पुमांसं ज्ञानमसि सं रमन्ते ॥१३॥

सुनिमंथा निमंथितः सुनिधा निहितः कविः ।  
 अने स्वस्वरा कण्ठं देवान् देवयते यज ॥१२॥

तनमपादुष्यते गमं आपुरो मरगसो भवति यद् विजायते ।  
 मातरिदवा यदसिमात मातरि वातस्य सार्गं अभवत् सरोमणि ॥११॥

असं ते योनिर्भूतिव्यो यतो ज्ञानो अरोचथाः ।  
 तं ज्ञानमन आ सीदथा नी वदथा मिरः ॥१०॥

कृपात धूमं वषणं सखायास्तैधनं कृतन वाजमच्छ ।  
 अयमसिन्तः पूतनाषाट् सुवीरो येन देवांसो असहेन दस्यन् ॥९॥

सीद हेतः स्व उ लोके चिकित्वान् त्सादया यज्ञं मुकुतस्य योनी ।  
 देवावीदेवान् देविषा यजास्थाने बृहदे यजमाने वयो आः ॥८॥

### MANDALA THREE

8. Sit, O priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads<sup>1</sup> thou sacrificest to the gods with the offering,—O Fire, found in the sacrificer the vast expansion.

9. O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

10. This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words.

11. A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement.

12. Churned out with the good churning the seer set within with a perfect placing,—O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.<sup>2</sup> The ten sisters who move as companions passion over the male that is born.

---

<sup>1</sup> or, bringing the gods

<sup>2</sup> or, one who unfailing crosses through all.

प्रदह त्वा प्रयति यत् अस्मिन् देवविचिकित्त्वोऽव्यणीमहेह ।  
 प्रवमया प्रवमताशामिच्छाः प्रवानन् विष्टं य याहि सोमम् ॥१६॥

अभिजायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणे विप्रवमिद् विष्टः ।  
 क्षुन्नवद् ब्रह्म कृशिकास एरि एकापको दसे अग्नि समीधरे ॥१५॥

प्र सप्तदेवा सप्तकादरोचन सगुह्यस्थ प्रदशोवद्वधन् ।  
 न त्विषति सुरणे विवेदिह प्रदसुरस्य जठरादजायत ॥१४॥

### MANDALA THREE

14. He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. He is full of joy and closes not his eyes from day to day, once he has been born from the belly of the Almighty One.

15. Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house.

16. Because here today in the going forward of this sacrifice we have chosen thee, O priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.

मन्त्रादि विज्ञानम्

३३

## MANDALA FOUR

सखे सखायसम्या ववृत्तवाशे न वाकं रथ्येव रंद्वास्मभ्यं दत्तम् रंद्वा ।  
 अने मूळीकं ववृत्तं सखा विवो मरुत्सु विववमानेषु ।  
 लोकाय पुत्रं द्वाशिवानं दं ऊयस्मभ्यं दत्तम् दं ऊयि ॥३॥

स भानरं ववृत्तमान आ ववृत्त देवा अट्ठा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्  
 ऋतावानमानादित्यं ववृत्तानं राजानं ववृत्तानं ॥२॥

त्वां ह्यने सवमित्ते सम्ययो देवाणि देवमर्ति न्योति इति ऋचा न्योतिरे  
 अमर्त्यं यज्ञत मर्त्येषां देवमादेवं जना प्रवेतसं विववमादेवं जनत प्रवेतसम् ॥१॥

सुवत १

वामदेवो गौतमः

## VAMADEVA GAUTAMA

### SUKTA 1

1. Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller;<sup>1</sup> with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

2. Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice,—even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

3. O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

<sup>1</sup> or, worker. This root seems to have indicated originally any strong motion, action or work.

अनन्ते अतः परिशील आगाच्छुचिः शुक्रो अयो रोचमानः ॥७॥  
 त्रिरस्य ना परमा सति सत्या स्याद्दि देवस्य जनिमान्मनः ।

अस्य श्रेष्ठा सुभगास्य संज्ञा देवस्य विवर्तमा मन्त्रेषु ।  
 शुचि धृतं न तत्तममन्त्रायाः स्याद्दि देवस्य मन्त्रेव धेनोः ॥८॥

स त्वं नो अनेजवमा भवती नदिच्छो अस्या जवसो व्युद्धौ ।  
 अब पश्य नो वरुणं रराणां वीहि मूर्ध्नि सुहेवो न एषि ॥९॥

त्वं नो अने वरुणस्य विद्वान् देवस्य हेजोऽव यासिसीच्छाः ।  
 पविच्छो वज्रितमः शोशुचिचानो विदवा द्वेषांसि प्र मुमन्त्रयस्मत् ॥१०॥

## MANDALA FOUR

4. Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

5. Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna<sup>1</sup> by the sacrifice; reach the bliss, be ready to our call.

6. Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.<sup>2</sup>

7. Three are they, his supreme truths, the desirable births of the divine Fire; within in the infinite he is spread wide everywhere and has come to us pure and brilliant and noble, shining in his beauty.<sup>3</sup> One who has spread wide within in the infinite; he in his luminous beauty comes to us.

---

<sup>1</sup> i.e. the pressure of the wrath of Varuna against our impurity.

The prayer to put Varuna away sounds strange. But if the inner sense is grasped it becomes cogent and apposite. The sacrificer—the seeker—is praying Agni to be close to him, to protect him. He is aspiring that the Divine Fire should be his protector when the Dawn of the higher light comes to his soul, Varuna being the Lord of wisdom.

<sup>2</sup> Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun.

Who is this cow that “cannot be slain” if not the cow *aditi*—the Infinite Mother—the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is?

<sup>3</sup> These three births of Fire are not, as usually explained, its three physical forms—which even if accepted (taken) shows the Vedic people far from

अपादशीर्षा गृहेमानी अन्ताऽऽधोयुवानो वृषभस्य नीले ॥११॥  
 स जायत प्रथमः परस्मात् मङ्गो ब्रूते राजसो अस्य योनी ।

स तू नो अग्निर्नयतु प्रजातश्चछा रत्नं देवभक्तं यदस्य ।  
 विद्या यद् विद्वेदं अमता अक्रुवन् द्यौरिषता जनिता सत्यमुक्षन् ॥१०॥

स वेत्तयन्मनूषो यज्ञावर्यः प्र तं महिमा रक्षन्तया नयन्ति ।  
 स श्रेयस्य द्रुपसि साधनं देवो मतस्य सधनिस्त्वमाय ॥९॥

स दूतो विद्वेदसि बलिं सदा ह्येता हिंरय्यराजो रघुविजिह्वः ।  
 रीहिद्वेदवो ब्रूयन् विभावा सदा रयवः पितृमतीव ससे ॥८॥

8. He is a messenger, a priest of the Call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body,<sup>1</sup> wide his lustre, ever is he rapturous like a banquet hall full of the wine.<sup>2</sup>

9. He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

10. Let this Fire taking knowledge of all things lead us towards the ecstasy. That is enjoyed by the Gods, which all the immortals created by the thought and Father Heaven was its begetter raining the truth.<sup>3</sup>

11. He was born first and supreme in the Rivers,<sup>4</sup> in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.<sup>5</sup>

---

the mere primitive barbarian—His birth is connected with Truth—His births are “within in the Infinite”—*saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *parivīṭaḥ*, on the plane of matter and life and mind.

<sup>1</sup> or, great is his body,

<sup>2</sup> or, well-stored with food.

<sup>3</sup> This joy—*Ratna*—in its origin is created by the immortals with the help of their “thought”—and it was by raining down upon the lower hemisphere of the Truth that gave birth to the joy here.

<sup>4</sup> or, in our habitations,

<sup>5</sup> The same Fire joins his two extremities of the superconscient and the spirit and the inconscient matter—in the lair of the Bull. This is the Bull which represents the Puruṣa. . . . The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramam padam, sadā paśyanti sūrayaḥ*.

તે ગયતી મનસા દુઃખમુલં ગા યેમાનં પરિ જ્ઞાનમદિશ્મ ।  
દેઝે મરી વચસા દેવેનં મજં ગોમનતમૃગિણીં તિ વર્ણઃ ॥૧૫॥

તે મર્મજલ દેવગણો અદિ તદેભામય અભિજો તિ લોચન ।  
પરવપન્નાસો અભિ કારમર્ચાં તિવરત જ્યોતિરવક્રપત્ત ધીમિઃ ॥૧૬॥

અસ્માકમત્ત પિતરો મનુષ્યા અભિ ય શેઠઋતેતમાશીષાભાઃ ।  
અરમવજાઃ પુત્રેભા વલ્લે અતરુકલ્લા આજશિષસો હિવાનાઃ ॥૧૭॥

ય શઃ અદિ યજ્ઞં વિપત્ય ઋતત્ત યોના વૃષઅસ્ત્ય નીઝે ।  
સ્પાદિં યુવા વગુલ્યો વિમાવા સત્ત પ્રિયાણીજનપત્ત વૃણ ॥૧૮॥

#### MANDALA FOUR

12. He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body<sup>1</sup> and wide in lustre; the seven Beloved brought him to birth for the Bull.<sup>2</sup>

13. Here, our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.<sup>3</sup>

14. They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd,<sup>4</sup> they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.<sup>5</sup>

15. By a mind seeking the Rays they rent the firm massed hill which encircled and repressed the shining herds, men desiring laid open the strong pen full of the Ray-Cows by the divine word.

---

<sup>1</sup> or, great in body

<sup>2</sup> or, brought to birth the Bull (but the case is Dative).

<sup>3</sup> This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.

<sup>4</sup> Literally, having the control over the animal or animals, or, the "instruments of control."

<sup>5</sup> or, they did work by their thoughts. This is Sayana's interpretation.

विश्वेश्वरामदितितृतीयानां विश्वेश्वरामनिष्ठमणिषण्णाम् ।  
अग्निदेवतानामव आर्षणानः सुमंळीको भवति ज्ञानदेवः ॥२०॥

अच्छा वाचेय शुशुषानमग्निं देवतारं विश्वेश्वरं यजिच्छम् ।  
शुष्पेशो अर्चयन् गवांसन्धो न पूतं परित्यक्तमग्निः ॥१९॥

आदितं पशुना बुबुधाना व्यष्टयादिदं रत्नं धारयन्त क्षयकर्म ।  
विश्वे विश्वायुं कुप्यसि देवा मित्रं धियो वरेण सत्यमसु ॥१८॥

नेत्रात् तस्मां दुष्टितं रोचत छास्व देव्या उषसी आनृतं ।  
आ सुषां बृहन्नित्तलठठयां ऋजुं मर्त्यं वज्रिना च पश्यन् ॥१७॥

दे मवत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दत ।  
तज्जानतीर्यमनूषत वा आतिर्भुवदकणीयशाला गाः ॥१६॥

#### MANDALA FOUR

16. They meditated<sup>1</sup> on the first name of the Milk-cow, they discovered the thrice seven supreme planes<sup>2</sup> of the mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

17. The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals.

18. Then, indeed, they awoke and saw<sup>3</sup> all behind and wide around them, then, indeed, they held the ecstasy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

19. May my speech be towards the upblazing Fire, the priest of the call, the bringer of all things, strong to sacrifice. It is as if one drank from the pure udder of the cows of light, the purified juice of the Plant of Delight poured on all sides.

20. The indivisibility of all the gods, the guest of all human beings, may the Fire draw to us the protection of the gods and be blissful to us, the knower of all things born.

---

<sup>1</sup> or, held in their thought

<sup>2</sup> or, names

Then, indeed, and after waking they wholly saw.

गोमां अमोडिमां अरवीं यशो नवसख सवसिमादमखः ।  
देखवां एवां अगुर प्रजावान् दीपां रीपः पूज्यवतः समावाज ॥५॥

अयमवां वरुण मित्रमेवाभिमर्शविष्णुं सवेनीं अडिबनान् ।  
स्वदेवां अमन् सुर्यः सुर्यावा एव वरं सुरेविष्व जनाय ॥६॥

अन्वा वृषन् रीडिनां वृषन् ऋतय मन् मयया जावळा ।  
अनरीपवे अवेवां पुजानीं पुष्पादिव देवान् विवा आ व सवीन् ॥७॥

इह वं यमीं सहनीं नीं अद्य जानीं जानीं उभयां अनरयन् ।  
इन् ईषसें पुपुजान् ऋष्य ऋजुमकां वृषणः शिकोदिव ॥८॥

यौ मयवमन् ऋतावा देवां देववरतिनापि ।  
हीनां यजिष्ठां यज्ञीं शिवय्य देवयतिनामन् इत्यय्य ॥९॥

पृथ २

## MANDALA FOUR

### SUKTA 2

1. He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller,<sup>1</sup> has been set within as the priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

2. O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births yoking, O sublime Flame, thy males straight and massive and bright in lustre.

3. I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light, yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples.

4. Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

5. O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend,<sup>2</sup> and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

---

<sup>1</sup> or, fighter, or worker

<sup>2</sup> or, it is a comrade with whom are the gods,

विस्मयविर्त्ति विनवद् वि विद्वन् पण्डित वीरा वृजिना च मर्तिन् ।  
राये च नः स्वपन्था देव विर्त्ति च रात्रिादितिसुख्य ॥१९॥

यस्य स्वमाने अखरं जुगोषी देवा मर्त्य सुविन् रराणः ।  
प्रीतेदयङ्कीरा सा यविष्ठाऽसाम यस्य विधतो वृथासः ॥१०॥

यत्सुखमाने अमृतं दादाद् दुवस्त्वे कृणवते यत्सुखे ।  
न स राया अज्ञानो वि योषधैर्नमद्देः परि वरदवाधाः ॥११॥

यस्मा दोषा य उषसि अज्ञाने प्रियं वा त्वा कृणवते द्विष्टमान् ।  
अद्वो न स्वे दम आ हेम्यावान् तमद्देसः पीपरी दादवांसम् ॥१२॥

यस्ते अरादविषयते विद्वन् निहिण्मन्मन्मन्निष्मृतीरन् ।  
आ देवपुत्रिनयते दुरीण तस्मिन् रतिप्रद्विषो अस्ते दास्वान् ॥१३॥

यस्त इष्टं अमरं पिबिषदातो मूर्धनि वा तनयते त्वाया ।  
भूवत्तस्य स्वतवाः पापुयन् विद्वत्तमात् सीमवायत्त उख्य ॥१४॥

## MANDALA FOUR

6. To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

7 He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

8. He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved friend, as the Horse with golden trappings in his own home mayst thou carry that giver beyond the evil.

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

10. He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

11. Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son,<sup>1</sup> lavish on us the finite and guard the Infinite.<sup>2</sup>

<sup>1</sup> or, for the riches with the fair offspring,

<sup>2</sup> Diti and Aditi, the divided and the undivided Consciousness, the Mother of division, and the Indivisible Mother.

अथा यथा नः पितरः परासः प्रतापो अन श्रुतमाशुषाणाः ।  
शुचीदधनं दूषिधातिमृष्यशोसः क्षामा मिन्दन्तो अक्षणीरप बने ॥१६॥

अथा मातृवृषसः सप्त विधा जामसहि प्रथमा वैधसो नृप ।  
दिवस्पृजा अर्जुनसो भवेमाङ्गि खेम धनिनं शुचन्तः ॥१५॥

अथा हे पदं वयमानं त्वाया पदमिहैतलीमदवकेमा तनूमिः ।  
रथं न श्रुतो अपसा मुद्रिजीश्वरं ययः सुख आशुषाणाः ॥१४॥

त्वमानं वावते सुप्रणीतः सुतसोमाय विधते यविष्ठ ।  
रत्नं भर शशमानाय पृष्ठे पृथु रवन्दमवसे वर्षाणिनाः ॥१३॥

कर्तुं शशासुः कवयोऽददथा निधारयन्तो दुर्वास्त्रिणाः ।  
अतत्त्वं दृष्ट्वा अन एतान् पद्विभः पश्येत्पद्विभो अयं पद्विः ॥१२॥

## MANDALA FOUR

12. Seers unconquered proclaimed the seer, they established<sup>1</sup> him within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent<sup>2</sup> ones who must come into our vision.<sup>3</sup>

13. O Fire, ever most young, mayst thou giving thy good leading to the singer of the word who has pressed the wine and performed the sacrifice, bring to him in his labour, luminous one, an ecstasy wide in its delight, filling the seeing man for his safeguard.

14. O Fire, as we have done with our hands, with our feet, with our bodies in our desire of thee, like men who make a chariot with the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.<sup>4</sup>

15. Now may we be born as the seven illumined seers of the Dawn, the mother, supreme creators creating the Gods within us; may we become the Angirasas, sons of Heaven and shining with light, break the hill that has within it the riches.

16. Now, too, O Fire, even as our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the Light;<sup>5</sup> as they broke through the earth and uncovered the ruddy herds.

---

<sup>1</sup> or, commanded the seer, they upheld him

<sup>2</sup> or, wonderful

<sup>3</sup> or, made visible; the word means either "visible" or "to be seen".

<sup>4</sup> or, desiring to possess it.

<sup>5</sup> or, entered into meditation and reached the very purity;

एता ते अग्न उच्यन्ति वेद्योऽवोचाम कवये ता जूषस्व ।  
उच्छोषस्व कृणुहि वस्यसो नो महो रायः पुनरार म यन्त्रि ॥१०॥

अकम् ते स्वपसो अयम् ऋतमवबोधयस्वो विभानोः ।  
अननमसिन् पुनरा मुनरन्तं देवस्य समुज्जतवारा वक्ष्यः ॥११॥

आ यूश्व अमति पदवो अथ देवानां यजन्निमन्त्यु ।  
सन्तिनां विदुर्देवागिराकथनं वयं विदय उपरस्यायोः ॥१८॥

सुकर्मिणः सुखो देवपत्नीभ्यो न देवा जनिता यमनः ।  
शुचन्तो अग्निं वदन्त इन्द्रसर्वं गच्छ परिषदन्तो अमन ॥१७॥

#### MANDALA FOUR

17. Perfect in action, perfect in lustre, desiring the godhead, becoming gods, they smelted and forged the Births as one forges iron, flaming with light they made the Fire to grow, surrounding Indra they reached the wide mass of the Ray-Cows.

18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,<sup>1</sup> O Forceful Fire; they both illumined<sup>2</sup> the widenesses of mortals and were aspirants for<sup>3</sup> the growth of the higher being.

19. For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

20. These are the utterances, O creator, O Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us move full of possessions; O thou of many boons, give us the Great Riches.

---

<sup>1</sup> or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

<sup>2</sup> or, achieved the wide illuminations of mortals

<sup>3</sup> or, warriors for the growth etc.

आ वो राजानमध्वरस्य खं होतारं सत्ययज्ञं रोदस्योः ।  
अग्निं पुरा तन्मप्यन्तोरपि चत्वारिदशयज्ञकृत्पुत्रस्य ॥ १ ॥

अथ योनिवक्त्रमा यं वयं ते जायेव पत्य उशतो सुवासाः ।  
अवाचीनः परितो नो नि वीदेमा उ ते स्वपाक प्रतीचोः ॥ २ ॥

आशुष्वते अर्धपितृभ्यः सन्त नृवक्षसे सुसूक्तिकाल वेषः ।  
देवाय शान्तिमममनाय शंस यावेव योता सधुष्व यमीळे ॥ ३ ॥

त्वं विश्वः शस्य आने अस्या ऋतस्य बोध्यान्तविभत् स्वाधीः ।  
कदा न उष्या सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥ ४ ॥

कथा हे तद् वरुणाय त्वमाने कथा दिवे गृहेसे कथ आगः ।  
कथा मित्राय मीळ्हेष पृथिव्यै श्वः कदयन्ता कदे भगाय ॥ ५ ॥

## MANDALA FOUR

### SUKTA 3

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the priest of the invocation who wins by sacrifice the Truth in earth and heaven,<sup>1</sup> create Fire golden in his form for your protection before the outspreading<sup>2</sup> of the Ignorance.

2. This is thy seat which we have made for thee, even as, desiring, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire, these are fronting thee, O Fire, perfect in wisdom.

3. O ordinant of sacrifice, to Fire that hears, inviolate, the strong in vision, the happy, the immortal Godhead speak the Thought, the word expressing him, whom I pray as with the voice of the stone of the pressing when it presses out the honey-wine.

4. Thou, too, O Fire, turn towards our labour, become aware of this word, in perfect answer of thy thought, Truth-conscious, become aware of the Truth. When shall there be thy utterances that share in our ecstasy, when thy acts of companionship in the house?

5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

---

<sup>1</sup> or, who worships with sacrifice the Truth for earth and heaven,

<sup>2</sup> or, before the thunder-crash from the unknown.

अनेन हि त्मा वृषमन्त्रिवक्त्रः पुमां अग्निः पयसा पृच्छेत् ।  
अप्यदमानो अवरद् वयोवा वृषा शुकं कुड्दहे पृश्निस्तथः ॥१०॥

अनेन अतं निपतसोऽत्र आ गीरामा सवा मधुमत् पक्वमान ।  
कृष्णा सती वशता आसिनेषा जामघ्न पयसा पीपाय ॥१॥

कथा शशध्रि मरुतामलाय कथा सूरै बहेतु पृच्छयमानः ।  
प्रति ब्रवीऽद्वितयं तुराय साधा दिवो जातवेदश्चिकित्वात् ॥८॥

कथा महे पृष्टिभराय पूष्ण कद् वद्राय सुमन्त्राय हेविद् ।  
कद् विष्णवे उरगापाय रेतो ब्रवः कदम्भे शरवे बहेतु ॥७॥

कद् विष्णवाय वैवसानी अने कद् बालाय प्रतवसे शुभये ।  
परिचमने नास्त्याय क्षे ब्रवः कदम्भे वद्राय त्वने ॥६॥

#### MANDALA FOUR

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

8. How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

9. I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.<sup>1</sup>

10. For the Fire the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

---

<sup>1</sup> The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.

पुमिभूष सुमना आन अकरिमान् त्पुडा मन्मथिः अर वाजान् ।  
उत अद्विगुपिहारी जपत्त स ते अतिदववाना जरेत ॥१५॥

रक्षा णि आने तव रक्षाणोमी रारक्षाणः सुमख प्रीणानः ।  
प्रति एपर वि ख वीडवदो जाहि रक्षो महि विव वीडवानम् ॥१६॥

मा कस्य प्रक्ष सदसिद्धरो मा मा वेडास्य प्रमिनलो मापः ।  
मा भाविराने अनजोऽहं वेमा सख्यदक्ष रिपोभुजम् ॥१७॥

अनेन देवीरमना असक्ता अण्णिभिरापो मधुमिद्धराने ।  
वाजी न साण्ण प्ररुमानः प्र सदसिने खविनवे दध्म्युः ॥१८॥

अनेनादि असन् भिदन्तः समडिगरसो नवान गोमिः ।  
दोनं नरः परि पदधुषासमादिः त्वरमवज्जाले अनो ॥१९॥

#### MANDALA FOUR

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved<sup>1</sup> together with the Ray-Cows; men sat happily around Dawn, the Sun-world<sup>2</sup> was manifested when the Fire was born.<sup>3</sup>

12. By the Truth, divine immortal, and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward<sup>4</sup> in its gallopings, raced ever on to their flow.

13. Mayst thou never pass<sup>5</sup> over to the Power<sup>5</sup> of one who is a thief, or of a neighbour or one intimate who would do us injury,<sup>6</sup> mayst thou not incur the debt of a brother who is crooked, may we not suffer by evil thought from<sup>7</sup> friend or foe.

14. O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

15. O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic flame, so, take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

---

<sup>1</sup> or, came

<sup>2</sup> or, the Sun

<sup>3</sup> or, in the birth of the sun.

<sup>4</sup> or, urged forwards

<sup>5</sup> The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.

<sup>6</sup> or, diminishes us,

<sup>7</sup> or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.

उदात्तं लिङ् प्रत्या तन्मूढं न्यसिञ्च्य ओषतात् निमहेते ।  
 यो नो अरातिं समिधानं चक्रे नीचा तं वक्ष्यतस् न शुकम् ॥४॥

प्रति स्पृशो वि स्रजं तौष्णिकमां भवा पार्श्वविशो अस्या अदन्धः ।  
 यो नो हरे अवशंसो यो अन्त्यमने माकिङ्क्रे व्यथिरा दधर्षिते ॥३॥

तव भ्रमास आश्रया पतन्त्यन् स्पृशो धृषता शीशुचानः ।  
 तपूष्यमने जुहो पतङ्गाननसंदिदतो वि स्रजं विवर्ण्यकाः ॥२॥

कृणुत्व पाजः प्रसितं न पृथ्वीं याहि राजेवामवां इमेन ।  
 पृथ्वीमन् प्रसितं द्रुणानोऽस्तासि विध्य रक्षसस्तपिपृष्ठैः ॥१॥

## सूक्तं ४

एता विदवा विवृषं तृप्तं वेदो नीयान्मन्त्रं निष्पा ववर्षि ।  
 निवचनानि कवये काव्यान्मन्त्रांसिष मातिभिर्विप्र उवधैः ॥१६॥

## MANDALA FOUR

16. Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.<sup>1</sup>

### SUKTA 4

1. Make thy mass like a wide marching, go like a king full of strength with his following, running in the rapid passage of thy march; thou art the Archer, pierce the demons with thy most burning shafts.

2. Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

3. Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

4. Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

---

<sup>1</sup> or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

इह त्वा भूय चरुदुप त्मन् दोषावस्तनदाविवांसमन् ह्यन् ।  
क्रीळन्तस्त्वा सुमनसः सधमाऽसि ह्यन्ना तस्थिवांसो जनानाम् ॥१॥

अवांसि ते सुमतिं द्यौषवर्कं स ते वावाता जरतामिध गीः ।  
स्ववेवास्त्वा सुरधा मजयेमाऽस्मै अत्राणि धारयेरन् ह्यन् ॥८॥

सेदान् अरु सुभाः सुदानुधस्त्वा तित्थेन हविषा य उक्थैः ।  
पिप्रोषति स्व आयुषि कुरीते विवेवेदस्मै सुदिना सासदिष्टः ॥७॥

स ते जानाति सुमतिं यविबल य ईवते ब्रह्मणे गविमूरत् ।  
विदेवान्यस्मै सुदिनानि राधो ह्यन्नान्यधो वि कुरी अस्मि ह्यौ ॥६॥

ऊर्ध्वो भव प्रति विद्यारयस्मदाविष्कृणुव देव्यान्माने ।  
अव स्थिरा तर्पति पातुर्जनां जामिमजामि य मूर्णीहि अर्जन् ॥५॥

## MANDALA FOUR

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces<sup>1</sup> have established: companion or single, crush the foe.

6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey<sup>2</sup> for the Word in its march. For him the high doer of works has made to shine about his doors all brightness of the day, all treasures and splendours of the light.

7. May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all brightnesses of the day, may such be his sacrificing.<sup>3</sup>

8. I make to shine thy right thought in me, may this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy might in us from day to day.

9. Here in this world should one largely act from one's self in the presence of thee as day by day thou shinest out in morn and in dusk: right-minded may we touch thee as we play, taking our stand on the luminous inspirations<sup>4</sup> of men.

---

<sup>1</sup> or, demon impulses

<sup>2</sup> or, who drives the path

<sup>3</sup> or, may all that sacrifice of his be bright in its days.

<sup>4</sup> or, luminous energies

अथा ते आने समिधा विधेम प्रति स्तोमं शक्यमानं गमाय ।  
दद्विधासो रक्षसः पाद्विस्मान् दृष्टो निदा मित्रमहो अवद्यात् ॥१५॥

रव्या वयं सधयस्त्वोलात्तव प्रणीत्यश्याम वाजान् ।  
उमा शोभा सुदय सत्यतातेऽनेक्या कृण्विहृष्टिपाना ॥१६॥

ये पापवो मामवेयं ते आने पश्यन्तो अश्वं दुरितनादरक्षन् ।  
रक्ष तान् सुकृतो विदववेदा दिप्तान् दृष्टं रिपवो नाहं वैभ्यः ॥१७॥

अत्वनजत्तरण्यः सुशोवा अतश्चासोऽर्वाका अश्वमिहाः ।  
ते पापवः सप्रयुज्यो निषयाऽने तव नः पात्तवमूर ॥१८॥

महो ह्यग्निं बन्धुता वयोभिस्तन्मा पिबुर्गोविमदादिव्याय ।  
त्वं नो अस्य वचसादिव्यकिष्टि ह्येतदधिबल्य सुकृतो वसन्तः ॥१९॥

पत्न्या त्वद्वयः सुद्विष्ट्या अग्न उपाति वसुमता रथेन ।  
तस्य गता अवति तस्य सखा यत्न आतिथ्यमानुषान् ज्योषते ॥२०॥

#### MANDALA FOUR

10. He who comes to thee, O Fire, with strong horses, with fine gold, with his chariot full of riches, thou becomest his deliverer, his friend and comrade,—he who takes joy in thy uninterrupted guesthood.

11. I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O priest of the call! O strong Will!

12. Undreaming, ever in movement, blissful, undrowsing, untorn, untired may thy guardian powers sitting linked together guard us, O thou untouched by ignorance, O Fire!

13. Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, omniscient guarded them in their good work; the foe who would have hurt them could not hurt.

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straight away, confident, create.

15. With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!

अथातरो न धोषणी व्यतः परितरिषो न जनयो कुरेशः ।  
पापासः सन्तो अनन्ता असत्या इदं पदमजनता गभीरम् ॥५॥

य तं अनिर्बन्धमत्तं तिमज्ज+मत्तपिच्छेन शोषिषा यः पुरीषाः ।  
य ये स्मिन्नित्तं वरुणस्य धाम प्रिया मित्रस्य वेततो ध्रुवाणि ॥४॥

साम द्विष्टो महि तिमग्निः सहस्रेता वृषमस्तुविष्मान् ।  
पदं न गीरप्याच्छेदं विविद्वान्निममहे प्रहृ वीरममनीषाम् ॥३॥

मा निरुत य इमां मह्यं राति देवो ददौ मर्याद स्वधावान् ।  
पाकाम गृप्सो अमृतो विवेता वृक्षानरो नृपमो यद्वो अग्निः ॥२॥

वृक्षानराय सीच्छेद सजीषाः कथा दशोमामयं बृहदे यतः ।  
अननेन बृहेता वक्ष्येनोप रतयापवृत्तमिष रीषः ॥१॥

५

## MANDALA FOUR

### SUKTA 5

1. How should we give, one in our joy in him, vast in light,<sup>1</sup> to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

3. In his twofold mass<sup>2</sup> may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,<sup>3</sup> consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

5. Going they go on their way like women who have no brothers, like wives<sup>4</sup> with evil movements who do hurt<sup>5</sup> to their lord, sinful, and untrue and full of falsehood they have brought into being this profound plane.

---

<sup>1</sup> or, shining with the light of the vast,

<sup>2</sup> or, force

<sup>3</sup> or, he who is ever happy in achievement,

<sup>4</sup> or, mothers

<sup>5</sup> or, deceive

अथ ह्युतानः पित्रोः सवासामानृत गृहे चार पुरतः ।  
मार्गपदे परसे अलि पदे गोबुद्धः गोविषः प्रयत्नस्य विज्ञा ॥१०॥

इदम् यन्महि महामनीकं यद्विषया सवत पूर्य गीः ।  
अतस्त्य पदे अथ दीवानं गृहे रघुपदे रघुपदे विवेद ॥१॥

प्रवाच्य वचसः किं से अस्य गृहे हितमप्य निष्ठा वदन्ति ।  
यद्विषयाणामप्य वारिष वने पाति प्रियं कथं अथ पदे वेः ॥८॥

नस्मिन्नेव समाना समानमपि अस्मा पुनर्गो धीतिरत्रयाः ।  
सस्य वसन्ति चार पुरतः स्य आशिषतः जवाह ॥७॥

इदं से आने कियते पावकाशिमने गृहे भारं न मम ।  
बृहदे दधाय ध्वना गभीरं यद्वि पूर्य प्रयत्ना सत्यवाह ॥६॥

## MANDALA FOUR

6. For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane<sup>1</sup>.

7. Him, now may the purifying Thought reach and possess by the will, like attaining to its like; in the movement<sup>2</sup> of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?<sup>3</sup> What was as if a covering defence of the rays<sup>4</sup> they have uncovered,—he guards the beloved form, the summit plane of the being<sup>5</sup>.

9. This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.<sup>6</sup>

10. Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

---

<sup>1</sup> or, plane with its seven layers.

<sup>2</sup> or, the action

<sup>3</sup> or, cave?

<sup>4</sup> or, the shining Cows

<sup>5</sup> or, the Bird.

<sup>6</sup> or, cave.

अस्य श्रिये समिधानस्य वृष्णे वसोऽरनीकं दम आ करोच ।  
 वरादे वसानः सुदृशीकरूपः क्षितिर्न राधा पुत्रवारी अर्थात् ॥१५॥

अतिरेण वचसा फलवेन प्रतीत्येन ऊर्ध्वनात्पासः ।  
 अथा ते अने किमिदो वदन्त्यनपुधास आसता सवन्ताम् ॥१४॥

का मयादा वयुना कष्ट वासमच्छा गमेम रघवो न वाजम् ।  
 कदा नो देवीरमृतस्य पत्नीः सूरौ वर्जान ताननखिषासः ॥१३॥

किं नो अस्य द्रविणं कष्ट रत्नं वि नो वोवो जातवेददिविकर्त्तव्यम् ।  
 गृहिष्ठवनः परमं यद्यो अस्य रेकु पदं न निदाना अगम ॥१२॥

ऋतं वोवे नमसा पूच्छयमानरत्नवाशासा जातवेदो यदौदम् ।  
 त्वमस्य क्षयसि यद्वि विरवं दिवि यद्वि द्रविणं यत् पूषिष्याम् ॥११॥

#### MANDALA FOUR

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,<sup>1</sup> O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

12. What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

15. For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

---

<sup>1</sup> or, by thy wish,

परि त्मना मितदुरेति हेतोऽस्मिन्मन्त्रे मधुववा ऋतावा ।  
इवन्त्यस्य वाजिनो न शोका मयन्ते विदवा भवना यदभ्याह ॥५॥

स्त्रीषा बहिषि समिधान् अग्ना ऊर्वा अथर्पुर्जुषाणा अस्यात् ।  
पुष्पिनः पशूपा न हेतो विविष्टयति प्रदिब उरगः ॥४॥

यता सुजूर्णा रतिनी धृतावी प्रदक्षिणाद् देवतातिमुरगः ।  
उर्द्व स्वरुनवजा नाकः पशवो अनक्ति सुधितः सुमेकः ॥३॥

अमुरो हेतो न्यसादि विद्वन्निमन्त्रो विदधु प्रवेताः ।  
ऊर्ध्व भानं सवित्रेवाभ्यन्मतेव भूमं तन्मायुर्दुप धाम् ॥२॥

ऊर्ध्व ऊ ष णी अथर्वस्य हेतोरने तिल देवताता यजोयान् ।  
त्वं हि विद्वन्मन्यसि मन्य प्र वेधसवित्रे तिरसि मनीषाम् ॥१॥

सूक्त ३

## MANDALA FOUR

### SUKTA 6

1. O Fire, summoner priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods: thou art the ruler over every Thought and thou carriest forward the mind of thy worshipper.

2. Free from ignorance, Fire, the rapturous priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

3. A luminous force of giving, swift and put forth into action, he widens the formation of the gods as he turns round it; new-born he stands up high<sup>1</sup> like an arrow-shaft well-planted and firm<sup>2</sup> and shows by his light the herds.

4. When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up to high rejoicing in his work; Fire, the priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

5. He goes round in his self-motion with measured run, Fire, the rapturous priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

---

<sup>1</sup> Greek: *akra*.

<sup>2</sup> or, a sun-beam fixed and constant. Or, it may possibly mean, a pole,  
<sup>2</sup> banner well-planted and firm he shows (the place of) the herds.

अकारि अहो ममिमान पुंयं शंसान्युष्यं यजते यं वाः ।  
 होतारमग्निं मनूषो नि षड्विंशत्यन्तं उचिवाजः शंसमायोः ॥१९॥

ये ह त्वं ते सदृमाना अयासस्त्वेवासी अने अर्धयज्वरन्ति ।  
 य्येनासी न कुवसनासी अयं पुंविष्वक्वासी मासं न शयः ॥१०॥

नव त्वं अने हरिती धातस्ना रोहितास ऋजवजः स्वयः ।  
 अस्वासी वषण ऋजुमृक्का आ वृवतातिमद्वितं वस्माः ॥११॥

द्विष्टं पञ्च जीजनं त्वं वसानाः स्वसातो अग्निं मानूषीषं विष्टं ।  
 उषर्बुधमथर्था न दन्तं शूकं स्वासं परशुं न निमसं ॥१२॥

न यस्य साजुर्जनितीरवारि न सातरोपितरो न विविष्टौ ।  
 अथा मित्रो न युधिमतः पावकोऽग्निनदीदाय मानूषीषं विष्टं ॥१३॥

यदा ते अने स्वनीकं संदं गोरोरस्य सतो विष्णुस्य चाहः ।  
 न यत् ते शोषिस्वतससा वरन्त न उवस्मानस्वतन्वी रेप आ अः ॥१४॥

#### MANDALA FOUR

6. O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

7. He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

9. Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

11. O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices,—now ordain: men set the Fire within as the priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

तं शशवतीषु मालेषु वन आ वीतस्यश्रितम् ।  
विजं सत्तं गृहीतं हितं युवेदं कौविदार्थितम् ॥६॥

तमीं ह्रीतारमानषक् विकित्वांसं नि पदिरे ।  
रुषं पावकशोविषं यजिष्ठं सत्तं धामसिः ॥५॥

आशुं दूतं विवस्वतो विजवा पञ्चवर्णोरसि ।  
आ जस्यः कुसुमायवो भूमावाणं विजोविशे ॥४॥

श्रुतावानं विवेतसं पञ्चवर्णो धामिव स्तुतिः ।  
विजवेष्णामष्टवर्णां हरेकतारं दमेदसे ॥३॥

अने कदा न आनुषां भुवद् देवस्य सेतनम् ।  
अथा हि त्वा जगत्सिरे मतसि विजोविशे ॥२॥

अस्मिह प्रथमी आसि धार्मिभिर्योना यजिष्ठो अष्टवरेवोविशः ।  
धामनवागो भूमावो विररुचवर्तनेषु विजं विरुषं विजोविशे ॥१॥

## MANDALA FOUR

### SUKTA 7

1. This is he who was established as chief and first by the Founders of things, the priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites,—he whom the doer of works and the flame seers<sup>1</sup> set shining wide in the forests, rich in light, all-pervading, for man and man.

2. O Fire, when shall the conscious waking of thy godhead become uninterrupted? For, now mortals have laid hold on thee as one desirable in human creatures.

3. For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house,—

4. The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhrigu-flame-seer for each being.

5. This is the priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.<sup>2</sup>

6. Him in the many mothers linked together, widespread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

---

<sup>1</sup> Apnavan and the Bhrigus

<sup>2</sup> or, with his seven lights.

तैषु यदद्यात् तेषुणा ववक्ष तैषु देवं कृणुते यज्ञो अग्निः ।  
वातस्य सेति सचते निजवंधाद् न बाजयते हिन्वे अर्वा ॥११॥

सद्यो जातस्य ददृशानमसो जा यदस्य वातो अनुवाति शोचिः ।  
वृणोति तिमामातसेषु जिज्ञो स्थिरा विदद्या दयते वि जन्मैः ॥१०॥

कृणो न एम दशतः पुरो भावविरुध्वर्विचवृणुषामिदकम् ।  
यदयवतीला दधते ह्ये गामं सद्योवज्जालो भवसीद् देवः ॥९॥

वेरववरस्य दृप्यानि विद्वान्म अन्ता रोदसी संविक्रवान् ।  
देवं देवसे प्रतिव जराणो विवृष्टरो विव आरोधनाति ॥८॥

सप्तस्य यद् विपुला सप्तिस्रवृषतस्य धामन् रणधनं देवाः ।  
महो अग्निर्नमसा रानदेध्या वेरवराय सवमिद्वतावा ॥७॥

## MANDALA FOUR

7. When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

8. He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.<sup>1</sup>

9. Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

10. The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

11. When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course<sup>2</sup> of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

---

<sup>1</sup> or, thou travellest to the inmost places of heaven.  
or, to the roar

स विप्रश्नवर्णानां शिवसा मानुषाणाम् । अति शिखरे विद्यति ॥८॥

अस्मै रागो दिवोदेव सं वरन्तु पुण्यपूतः । अस्मै वाजास ईरताम् ॥९॥

ते रागा ते सुवीर्यः सप्तवांसो वि शूचिरे । ये अना दधिरे कुवः ॥९॥

ते स्याम ये अनय देवाः शूचिरेऽवतिभिः । य ई पुण्यत इत्यते ॥१०॥

स होता सैव दैत्य विक्रिवा अनरीयते । विह्व आरीयते विवः ॥११॥

स वेद देव आनस देवा ऋतायते दस । दाति प्रियाणि विद् वसु ॥१२॥

स हि वेदा वसुधित महौ आरीयते विवः । स देवा एह वसति ॥१३॥

दूतं वो विप्रवदेव देववाहममन्त्रम् । यजिष्ठमन्त्रोसि निरा ॥१४॥

## MANDALA FOUR

### SUKTA 8

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

2. For, he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

3. A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

4. He is the priest of the call, it is he who travels between, aware of his embassy knowing the ascending slope of heaven.

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

6. They by the treasure, by the hero-strengths have conquered and have heard who have upheld their work in the Fire.

7. In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

परि ते ईळमी रथोऽस्मां अगोत्रि विरवतः । यन रथसि दाशुषः ॥८॥

अस्माकं गोप्यवदरमस्माकं यममङ्गिरः । अस्माकं शृणुषी देवम् ॥९॥

वेणीष्ठस्य ईलं यत्स्य जुगोषो अवदम् । ईलं मतस्य वोढेदेवे ॥१०॥

वेणि ह्यवदरीयतानामुपवता जनानाम् । ईला य मानुषाणाम् ॥११॥

उत ना अनिरवद उतो गृहेपतिदंशे । उत ब्रह्मा नि पौदति ॥१२॥

स सद्य परि णीयते होता सद्यो दिविदिष्ट्यु । उत पोता नि पौदति ॥१३॥

स मानुषीषु ईळमी विक्षु प्रावीरमत्यः । ईलो विरवेषां भवत् ॥१४॥

आने मूळ मही अंसि य ईमा देव्यु जनम् । इमेथ बहिरेमदम् ॥१५॥

सं० ९

## MANDALA FOUR

### SUKTR 9

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

2. He becomes manifest in human beings,<sup>1</sup> invincible,<sup>2</sup> immortal, the messenger of all.

3. He is borne round the house, a rapturous priest of the call in our heavenward urges; he takes his seat as the priest of the purification.

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the priest of the word.

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

8. Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

<sup>1</sup> or, he becomes in human beings a protector,

<sup>2</sup> or, indestructible,

अग्ने तमसाऽहं न स्तोमः कर्तुं न शक्नोमि हविष्यशाम् ।  
 ऋध्यामा न ओहोः ॥१॥

अथा ह्यग्ने कर्तोऽहं ह्यस्य दधस्य साधोः ।  
 रथोऽहं तस्य बहेतो वसथ ॥२॥

एभिर्नो अकर्मवा नो अर्वाहः स्वर्णं ज्योतिः ।  
 अग्ने विरवेभिः पुमाना अनीकैः ॥३॥

आमिष्टे अथ गीर्माणां नोऽग्ने दाशम ।  
 प्र ते दिवो न स्तनयन्ति शुक्माः ॥४॥

तव स्वादिष्ठाग्ने संवृष्टिर्दा विवृष्टि इवा विवृक्ताः ।  
 श्रिये कर्मो न रोचत उपाकैः ॥५॥

धृतं न धृतं तनूरेषाः शुचि हिरण्यम् ।  
 तत् ते कर्मो न रोचत स्वधावः ॥६॥

कृतं विष्टि द्या सन्निभ इषोऽग्ने इतोषि सन्निभ ।  
 इत्था यजमानादन्तावः ॥७॥

## MANDALA FOUR

### SUKTA 10

1. O Fire, let us today make thee affluent with our lauds as thy vehicles to bear thee,—even that of thee which is as if the Horse, as if a happy will touching the heart.

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

3. Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.<sup>1</sup>

5. Most sweet is thy vision, now in the day, now in the night; it shines out close to us like gold for its beauty and splendour.

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law.

7. Even the lasting hostility done, O thou who possess-est the Truth, thou drivest away perfectly from the mortal sacrificer.<sup>2</sup>

---

<sup>1</sup> or, like the strength of heaven.

<sup>2</sup> or, away from the mortal who is exact in his sacrifice.

रवद् वाजो वाजामरो विद्वद्या अमिष्टकृज्जायते सत्यशुभः ।  
रवद् रपिद्वैवर्जो मयोभस्त्वदाशुर्जोवो अमने अवा ॥४॥

रवदेति द्रविणं वीरपेशा इत्यादिषु दाशुषे सत्याय ॥३॥  
रवदमने काव्या चन्मनीषास्त्ववर्क्या जायते राध्यानि ।

वि वाह्यमने गृणते मनीषा खं वेपसा गुविजात स्ववानः ।  
विश्वेविमयुद् वावनः शुक्र देवस्त्वयो रास्व सुमहो मरि मन्म ॥२॥

मद् ते अमने सद्विषयनीकमुपाक आ रोचते सुप्रस्य ।  
कशद् दंश दंश नक्तया विदकृषितं दंश आ कृप अयम् ॥१॥

सुक्त ११

शिवा नः सख्या सन्धु भ्रात्राजने देवेषु युष्मे ।  
सा नो नाभिः सदने सस्मिन्मन्त्रे ॥८॥

## MANDALA FOUR

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods. That is our centre, where is our home, where is that udder of the Cow of Light.

### SUKTA 11

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision it is seen even in the night, it is as if in its beauty<sup>1</sup> there were an unarid feast for the eye.

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens<sup>2</sup> with thy quivering lustre<sup>3</sup> for him who utters the mind of wisdom; O Brilliant, O glorious flame, what thou with all the gods hast won, that give to us, that mighty thought.

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

---

<sup>1</sup> or, in its form

<sup>2</sup> or, the door or entrance

<sup>3</sup> or, with thy lustre of knowledge

पवित्राद्देवं प्रवक्ष्यामि पवित्राद्देवं प्रवक्ष्यामि पवित्राद्देवं प्रवक्ष्यामि ॥१॥  
कृष्णं वक्ष्यामि अद्वैतं नानां व्योमसि विश्वेभ्यो विवक्ष्यामि ॥२॥

अग्निरोक्षो ब्रह्मन् क्षत्रियस्योऽग्निर्वैजस्य परमस्य रायः ।  
वैश्यानि रत्नं विधत्ते पवित्रो व्यानुषङ्गः सत्यं स्वधावान् ॥३॥

इदं यस्मै जगत्पञ्चमभागे भद्रो भवति अनीकमा संपद्यते ।  
स इधानः प्रति दीपयिष्यात् पुण्यं रयिं सचते अन्यामिवात् ॥४॥

यत्प्रवक्ष्यामि इतथैव यतश्चैव त्रिस्तुतं अथ कृण्वन् सत्सुखदत्तम् ।  
स तु द्युनैरभ्यस्तु प्रसक्तो तव कृत्वा जातवेदोऽविकल्पान् ॥५॥

## श्लोक १२

आरे अस्मदभ्युपनिषादे अहं आरे विद्यतां दुर्मतिं यविष्यामि ।  
दीप्यो विद्यः सहस्रः सौम्यो आने यं देव आ विवत् सचसे स्वस्ति ॥६॥

देवानाम् प्रथमं देवयन्तो देवं सर्वं अमृतं सन्निविष्टम् ।  
देवोपनिषाद् विवक्ष्यामि धर्मोऽयं नमः ॥७॥

## MANDALA FOUR

5. Thee, O Fire, O immortal, first and chief of the god-heads mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

6. Far from us all unconsciousness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire, O son of force, over him to whom thou cleavest for his weal.

### Sukta 12

1. He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

2. He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

3. The Fire is the master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly uninterruptedly the ecstasy for the mortal who worships him.

4. If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.

वदिष्ठेभिर्माविबहुरन्मसि तन्मसवयवयवसितं देव वत्स ।  
दविष्ठवती रउमयः सुमस्य वमवावाधुरन्मसो अस्तवत्तः ॥४॥

यं सीमकेवन् तमसे विपुले प्रवक्षेमा अनवत्पत्तो अयम् ।  
तं सुयं हरितः सत्त यद्विः स्यात् विववत्प जगती वदन्ति ॥३॥

ऊर्ध्वं मातं सविता देवो अश्वे दत्तं दविष्ठवत् गविषो न सत्ता ।  
अयं वत् वरुणो यन्ति मित्रो यत् सुयं विव्यारोदियन्ति ॥२॥

प्रत्यनिनवत्पत्तामप्रमत्पदं विमालीनां सुमना रत्नवयम् ।  
पातमसिचना सुकेतो दुरीणमूतं सुयो ज्योतिषा देव एति ॥१॥

### सुवत् १३

यथा हे यद वसवो गौर्ध विवत् पदि विवाममूचता यजत्राः ।  
एवो वत्सममूचता वद्रेः प्र तापाने प्रतरं न आयुः ॥६॥

महद्विचदन एनसो अमीक ऊर्ध्वं देवानाममूत मत्पानाम् ।  
मा ते सखायः सदसिदं रिषाम यच्छा लोकाय तत्तपाय शं योः ॥५॥

## MANDALA FOUR

5. Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who art thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

6. Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

## SUKTA 13

1. The Fire facing the front of the dawns as they shine out has revealed the founding of ecstasy; the two Riders of the horse are coming to the gated house of the doer of good works; the divine Sun is rising up with its light.

2. The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

3. Him whom, firm in their foundation, never ceasing from their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

4. O God, thou goest with steeds most strong to bear separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

अनायतो अनिबद्धः कथायं त्यङ्कुलानोज्ज्वलं पृथगे न ।  
कथा याति स्वध्या को ददशं दिवः स्फुटः समतः याति नाकम् ॥५॥

आ वां वहिष्ठा इह ते वहिरु रथा अत्रास जषसो व्युष्टौ ।  
इमे हि वां मयुधेयाय सीमा अस्मिन् यज्ञे वृषणा मादध्यास ॥४॥

आवहेत्यहणीव्यातिवर्णानामहो विद्या रक्षिभवेकिताना ।  
प्रबोधयन्ती युविताय देव्या यज्ञे सुयुजा रथान् ॥३॥

ऊर्ध्वं केतुं सविता देवो अश्विन्योतिर्विवस्वसं भुवनाय ऊषन् ।  
आग्रा द्वावापृथिवी अनतरिक्षं वि सुयो रक्षिभवेकितानः ॥२॥

अत्यन्तस्वसी जातवेदा अथद् देवो रोवमाना महोभिः ।  
आ नासत्योखाया रथेनमं यज्ञोप नी यातमच्छ ॥१॥

## १४ पृथगे

अनायतो अनिबद्धः कथायं त्यङ्कुलानोज्ज्वलं पृथगे न ।  
कथा याति स्वध्या को ददशं दिवः स्फुटः समतः याति नाकम् ॥५॥

## MANDALA FOUR

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

### SUKTA 14

1. Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving, lords of the journey, come moving in their chariot towards this our sacrifice.

2. The creator Sun is lodged in his high Ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.

3. The dawn bearing him has come with the Light, dawn vast and rich in her lustres, knowing all by her rays; the divine dawn awakening to the happy path is journeying in her well-yoked chariot.

4. May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

5. Unextended, unbound, facing downwards, facing upwards how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

- अग्निहोता नो अखरे बाजो सन् परि णीयते । देवो देवेषु याजियः ॥१॥
- परि त्रिविध्यखरं याज्यानी रयीरिव । आ देवेषु प्रयो दधत् ॥२॥
- परि बाजपतिः कविरग्निहोत्याभ्यकमीत् । दधत् रत्नानि दाशुषे ॥३॥
- अयं यः सूज्जय पुरो देववाते समिधते । सुमां अभिमदस्तनः ॥४॥
- अस्य वा वीर देवतोऽनुरीशीत सत्यः । तिमजस्तस्य मीळुषः ॥५॥
- तमवन्तं न सानसिमखं न दिवः त्रिशुम् । मर्मज्जयते विवेदिबे ॥६॥
- बोधवन्मा हेरिया कुमारः साहेदेव्यः । अचछा न हँत उवरम् ॥७॥
- उत त्या यजता हेरो कुमारान् साहेदेव्यात् । प्रयता सद्य आ वदे ॥८॥
- एष वा देवावहिबना कुमारः साहेदेव्यः । दीर्घायुस्त्रि सोमकः ॥९॥
- ते पृवं देवावहिबना कुमारः साहेदेव्यम् । दीर्घायुषं ऊणान ॥१०॥

## MANDALA FOUR

### SUKTA 15

1. The Fire is our priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the god-head in the gods who is lord of the sacrifice.

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founts our delight in the gods.

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founts for the giver the ecstasies.

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

10. Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

MANDALA FIVE

जिनष्ट हि जेन्यो अयं अङ्गिं द्वितो द्वितेववर्षो वनसु ।  
दमेदसे सप्त रत्ना दधानोऽनिरुद्धो नित्ति पसादा यजिष्यन् ॥५॥

अनिममच्छा देवयतां सप्तानि सप्तानि च सुप्तं स वरति ।  
यदा सुवते उपया विष्ये देवतो वाजो जायते अयं अङ्गिष ॥४॥

यदा गणस्य रक्षानामजोऽगोऽगिर्विषमगोभिर्गणितः ।  
आदे दक्षिणा पृथगे वाजपत्युत्तमानामुदेवो अथमज्जह्यैः ॥३॥

अवोषि देता यवयाय देवानुदेवो अग्निः सुमताः प्रतरस्थान् ।  
सप्तदस्य रक्षाददाता पाजो महान् देवतमसो निरमोषि ॥२॥

अवोष्यतिनः सप्तमा जगतां प्रति धेनुमिवायतनीमृषासम् ।  
यदा इव प्र वयामुज्जहताः प्र मानवः सिखते वाकमच्छ ॥१॥

इत् १

वृथगाविष्टो

अनेयम्

## THE ATRIS

BUDHA AND GAVISHTHIRA

### SUKTA 1

1. Fire is awake by the kindling of the peoples, he fronts the dawn that comes to him like a fostering milch-cow; like the mighty ones casting upward their branching his lustres spread towards heaven.

2. The priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze. The red-glowing mass of him is seen: a great god has been delivered out of the darkness.

3. When he put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding is yoked to her works, she supine he standing high, he has drunk from her breasts with his tongues of flame.

4. The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.

5. He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up its session as a priest of the call strong for sacrifice.

आह रथं आनुमी आनुमनमानं लिळ यजोतिभः समन्तम् ।  
विद्वान् पथीनानामुर्वन्तरिक्षमेह देवान् देविरव्याय वक्षि ॥११॥

गुप्तं भरति क्षितयो यविळ बलिमान् अनित ओत ईरात् ।  
आ अन्विळस्य सुमतिं विचिकिडं वृद्धं ते अने महि शम् अद्रसं ॥१०॥

प्र सखी अने अत्यव्ययानाविद्युत्सं वाहेतमी बभूव ।  
ईलेयो वृण्वो विभावा प्रियो विद्यामतिप्रियमनिर्णीयम् ॥९॥

माजिषो मृष्यते स्वे दमनाः कविप्रशस्ती अतिथिः शिवो नः ।  
सहस्रशङ्का वृषभस्तदाज्ञा विदवा अने सहसा प्राप्स्यन्तान् ॥८॥

प्र णं त्वं विप्रसवरेषु सार्धमग्निं होतारमीळते नमोभिः ।  
आ यस्ततान रोदसी ऋतेन नित्यं मूर्जानं वाजिनं घृतेन ॥७॥

अग्निर्होता त्वसीदद् यजोपानपदस्य सविः सुरमा उ लोकं ।  
युवा कविः पुष्टिनः षठ ऋतवा धर्ता ऊर्ध्वीनामृतं मध्य इहः ॥६॥

6. Strength has taken his seat as the priest of the offering mighty for sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too, is he kindled.

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the priest of the call, for he has extended earth and heaven by the Truth, they rule bright with the Light the eternal Horse of power.

8. The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou precededest in puissance all others.

9. At once thou goest forward, O Fire, and overpassest all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

10. To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,<sup>1</sup> O Fire.

11. Today, O luminous one, mount the luminous whole-ness of thy car with the lords of sacrifice, thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

---

<sup>1</sup> or, is thy house of refuge,

के मे मयकं वि यवन्त गोमिन् येषां गोपा अरणीवदत्स ।  
य इं अग्राभूरव ते सृजन्तवाजानि पश्य उप नडिबकिन्वान् ॥५॥

क्षेत्रादपश्यं सनतवदन्तं सुमदं ययं न पुर ओममानम् ।  
न ता अग्राभवाजानिद हि षः पलिक्मोतिदं यवतयो भवन्ति ॥४॥

हिरण्यदन्तं शुचिबर्णमादात् क्षेत्रादपश्यमायुधा मिमानम् ।  
ददानो अस्मा अमृतं विपुष्वदे किं मामानिन्द्राः कृणवन्मनुष्याः ॥३॥

कमेत त्वं यवते कुमारं येषां विमर्षि महिषो ज्ञान ।  
पूर्वाहिं ययंः शरदो ववर्षाऽपश्यं ज्ञातं यदसुतं माता ॥२॥

कुमारं माता पुरातः समृद्धं गृहे विमर्षि न ददाति पश्ये ।  
अनीकमस्य न मिमज्जनासः पुरः पश्यन्ति निहितमरता ॥१॥

## सूक्त २

कुमार आत्रेयो वृद्धो वा जारः

अवोचाम कवये सध्याय ववी वन्दार वषमाम वृणा ।  
गविष्ठोरो नमसा स्तोममानी दिवीव वषमसुख्यवमश्नते ॥१२॥

## MANDALA FIVE

12. To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

### SUKTA 2

1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement.

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth.

3. I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

4. In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me, he has become aware and is driving back to me my herds of vision.

एतं ते स्तोमं त्रिविजालं विप्रो रथं न धीरः स्वपा अतक्षम ।  
यद्वेदाने प्रति त्वं देव देवाः स्ववर्चोरप एना जयेम ॥१९॥

उत स्वनासो दिवि धन्वन्तरीतिलामायुधा रक्षसे हन्तवा उ ।  
सदे विदस्य प्र खलित मामा न वरन्ते परिबाधो अदेवोः ॥१०॥

वि ज्योतिषा बृहता आयधिनराविर्विचरन्ति ऊणते महित्वा ।  
प्रादेवोमयाः सहेते कुरेवाः विरोधोते शूङ्गे रक्षसे विनिक्षे ॥१॥

हृणीयमानो अप हि सदेयः प्र से देवानां अतपा उवाच ।  
इन्द्रो विष्टो अगु हि त्वा ववक्ष तेनाहेमन्ते अगुविष्ट अनाम् ॥८॥

शूनिचिक्कल्लं निदितं सहिषाद् यूपामुञ्चो अशिमिष्ट हि षः ।  
एवासेमयन्ते वि मूर्धमिष्ट पाशान् होतविचिकित्त इहे ते निषष्ट ॥७॥

वसां राजानं वसतिं जगानासरातयो नि दधुर्मत्युष ।  
अष्टाण्यत्रैव तं योजन्ति निदितारो निन्दासो मयन्ति ॥६॥

## MANDALA FIVE

6. The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

7. Shunahsepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm<sup>1</sup>; so do thou take thy seat here in us, O conscious knower, O priest of the call, and loose from us the cords of our bondage.

8. Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught by him, O Fire, I have come to thee.

9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the undivine obstructions that besiege us cannot hem him in.

11. O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

---

<sup>1</sup> or, he achieved the work;

तव श्रिया युद्धशो देव देवाः पुं दधाना अमृतं सपत्न ।  
देवोत्तरमग्निं सन्नुषो नि षडुद्धृष्टायत्न उदिजः शंसमायोः ॥४॥

तव श्रिये मरुतो मर्त्यन्त द्रष्ट यत् ते जनिम चारु विजम् ।  
पदं यद् विवर्णोपमं निधापि तेन पाप्मि गृह्ये नाम गोनाम् ॥५॥

त्वमयम्मा अरुति यत् कनीनां नाम स्वधावत् गृह्ये विधापि ।  
अज्जालिं मित्रं सुविदं न गोमियुद्धं दंपती समनसा कृणापि ॥६॥

त्वमग्ने वरुणो जायसे यत् त्वं मित्रो अरुति यत् सप्तमिहः ।  
त्वं विरुवे सहस्रस्युज देवास्त्वमिन्द्रो दाशुष मयपि ॥७॥

### सुक्ता ३

वृषिर्गोवो वृषभो वावधायोऽश्ववधुः समजालि वेदः ।  
इतीममग्निमममृता अवीर्यं बहिष्मते मनवे शम् यस्य हविष्मते मनवे शम्  
यस्ये ॥१२॥

## MANDALA FIVE

12. The bull with the neck of might, whom no enemy can oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering.

### SUKTA 3

1. Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of force, thou art Indra for the mortal giver.

2. O holder of the self-law, thou becomest Aryaman when thou hearest the secret name of the Virgins; they reveal thee with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

3. For the glory of thee, O Rudra, the life-powers make bright thy birth into a richly manifold beauty. When that highest step<sup>1</sup> of Vishnu is founded within, thou guardest by it the secret name of the Ray-cows.

4. By the glory of thee who hast the true seeing, the gods hold a multiple completeness and taste<sup>2</sup> immortality; men take up their session with Fire, the priest of the call, aspiring, making a gift of the self-expression of the human being.

---

<sup>1</sup> or, in the supreme plane of the three

<sup>2</sup> or, touch

अव सृष्टि पितरं योषि विद्वान् पुत्रो यस्ते सहस्रः सैन ऊहे ।  
कदां विक्रितो अग्नि वधसे नोऽने कदा ऋतविद् यातयासे ॥९॥

त्वामस्या व्युषि देव पूर्व देवं ऊषाना अयजन्त देव्यः ।  
संस्थे यदन ईयसे रयीणां देवो मतेर्वसुभिर्मिथ्यमानः ॥८॥

यो न आगो अग्नेनो भरन्त्यधीदधमधरोसे दधान ।  
जहो विक्रितो अभिशक्तिसत्सत्तामानो यो नो मर्वयति ह्येन ॥७॥

वयमाने वनुयाम त्वोता वसुधवो देविषा वृथमानाः ।  
वयं समयं विदधेऽवज्ञौ वयं राया सहस्रयुज मर्ति ॥६॥

न त्वद्धोता पूर्वो अग्रे यजोयान् न काव्यः परो अस्ति स्वधावः ।  
विशेव यस्या अतिथिभर्वांसि स यज्ञेन वनवद् देव मर्ति ॥५॥

## MANDALA FIVE

5. There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest conquers by sacrifice, O godhead, those who are mortals.

6. May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire,—we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of force.

7. He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.<sup>1</sup>

8. Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light<sup>2</sup> and thou travellest to the House of the Treasures.

9. Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

---

<sup>1</sup> The division, or the twofoldness of the nature divided between good and evil.

<sup>2</sup> or, the riches

विद्यां कविं विरुपतिं मानुषीणां शूनिष पावकं धनपूठमनिमम् ।  
नि हेतारं विरुपतिदं वशिष्ठं स देवेषु वनने वायसी ॥३॥

देव्यावालिनिनरजरः पिता नो विरुपतिमावा सुदुर्गोको अस्मै ।  
सुगाहेयन्याः समिषो दिदीद्विरुमद्रथको स मिमीहि श्रवांसि ॥२॥

रामाने वसुपतिं वसुनामसि य मन्दे अष्टवरेषु राजाने ।  
रव्या राजं राजधनो जयमांसि व्याम पूत्युतीमृत्युनाम् ॥१॥

## सुक्तं ४

इमे यामासस्त्वद्विद्याभूवन् वसवे वा तदिदानीं अवांसि ।  
नाद्विपममिनररुमिशस्तये नो न रीषते वावधानः परा दाते ॥१२॥

रवमङ्गा जितारं पविष्ठ विरुपत्यान्ने दुरितानि पृषि ।  
स्तेना अदृश्यं रिपवो जनासीञ्जालकेना वृजना अभूवन् ॥११॥

भूरि नाम वन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।  
कुविद् देवस्य सहसा वकानः सुनमसाभिनवन्नने वावधानः ॥१०॥

## MANDALA FIVE

10. The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumblings, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

12. These journeys have turned towards thee, that evil in us has been declared to the Shining One, O this Fire as he grows will not deliver us to the assailant and the hurter.

## SUKTA 4

1. O Fire, O king, towards thee the Wealth-master of the riches I turn and delight in thee in the pilgrim-sacrifice; replenishing thee may we conquer the plenitude, may we overcome the battle-hosts of mortals.

2. The ageless Fire that carries the offering is the father of us, he in us is pervasive in his being, extended in light, perfect in vision. Accomplished in the works of the master of the house blaze out thy forces, form and turn towards us thy inspirations.

3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads.

जानवेदी यथा अस्मात्तु बहिः प्रजाभिस्तन अमृतवमश्चाम् ॥१०॥  
यस्त्वा हृदा कीरिणा मन्मथानोऽमृतं मर्या जोहवामि ।

अन अत्रिवक्षमसा गणानोऽस्माकं बोधयविता तननाम् ॥९॥  
विश्वानि नो दुर्गाहा जानवेदः सिन्धुं न नावा दूरितानि पृथ ।

वयं देवेषु सुकृतः स्याम शान्ता नस्त्रिवक्ष्यन् पाहि ॥८॥  
अस्माकमाने अथर् ज्यस्व सहसः सूनो त्रिवक्ष्य देवम् ।

वयं ते अन उवर्षिबध्म वयं देव्यः पावक भद्राणे ।  
अस्मे रथि विश्ववारं समिन्वास्मे विश्वानि बहि ॥७॥

वधेन दस्यं प्र हि वातयस्व वयः कृष्णानस्तनवे स्वाये ।  
पृथिवि यत् सदस्यस्य देवान् त्वां अने पाहि नतम वाजे अस्मान् ॥६॥

जुष्टो दमना अतिथिर्दुरीण इमं नो यक्षस्य पाहि विश्वान् ।  
विश्वान् अने अभियुजो विहत्या शत्रुयतामा भरा भोजनानि ॥५॥

ज्यस्वान्न इत्या सजीवा यतमानो रश्मिभिः सूर्यस्य ।  
ज्यस्व नः समिधं जानवेद आ च देवान् देविरद्याय वसि ॥४॥

## MANDALA FIVE

4. Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

5. A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

6. Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of force, us, O Fire, strongest godhead, guard in the plenitude.

7. O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

8. Accept our pilgrim-sacrifice, O Fire, accept, O son of force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.

9. O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality.

वातस्य परमशीलितो देव्या होतारो सन्तुः । इमं नो यज्ञमा गतम् ॥७॥

सुप्रतीके वयोवृद्धा यज्ञे ऋतस्य सातरा । दोषामुषमासीमहे ॥६॥

देवीर्हिरौ वि अयव्यं सुप्रायणा न अतये । प्र यज्ञं पणीतम् ॥५॥

ऊर्ध्वदा वि प्रयस्वाऽय्यर्का अनूषत । यवा नः शूय सातये ॥४॥

देवितो अमन आ वहेन्द्रं विजग्मिहे प्रियम् । सुखं रथोभिस्तये ॥३॥

नराज्ञः सुषुदतीमं यज्ञमदाभ्यः । कविर्हि मधुदेस्तयः ॥२॥

सुसमिद्धाय शोचिषे धृतं तीक्ष्णं जुहोतम् । अमये जातवेदसे ॥१॥

५

यस्मै त्वं सुकृते जातवेद उ लोकमाने कृणवः स्थानम् ।  
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रथि नशते स्वस्ति ॥११॥

## MANDALA FIVE

11. The doer of great deeds for whom thou shalt make that happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes.

### SUKTA 5

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands.

3. O Fire, we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us.

4. Spread wide, O seat, soft as wool the songs of illuminations sound high; O bright one, be with us for the conquest.

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

6. Dawn and night we seek with desire the two mighty Mothers of the Truth with their fair front to us who increase our being's space.

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice.

सो अग्निर्वा वसुमूर्ता सं यमायन्ति धेनुवः ।  
समवन्ता रघुर्देवः सं युजानासः पूरय द्रुष स्तोत्र्य आ भर ॥२॥

अस्मभवन् आरावोऽस्तं नित्यासी वाजिन द्रुष स्तोत्र्य आ भर ॥१॥  
अग्निं तं मय्ये यो वसुरस्तं यं यन्ति धेनुवः ।

### सुक्ता ३

स्वाहेतानय वरुणाय स्वाहेन्द्राय मरुद्भ्यः । स्वाहे देवभ्यो देविः ॥११॥

यत्र वेद्य वनस्पते देवानां गृह्णा नामानि । तत्र देव्यानि नामय ॥१०॥

विषत्स्वष्टरिहो गहि विभ्यः पीष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥

इळा सरस्वती मही तिजो देवीमयीभूवः । बहिः सीवन्त्वखिभ्यः ॥८॥

## MANDALA FIVE

8. May Ila, Saraswati, and Mahi,<sup>1</sup> the three goddesses who create the bliss sit on the sacred seat, they who never err.

9. O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

10. O Tree,<sup>2</sup> there where thou knowest the secret names of the gods make rich our offerings.

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

## SUKTA 6

1. I meditate on the Fire who is the dweller in things,<sup>3</sup> to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.<sup>4</sup> Bring to those who laud thee the force of thy impulse.

2. This is the Fire who is the dweller in things voiced by me, in whom meet the milch cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

---

<sup>1</sup> Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *ṛtam bṛhat*.

<sup>2</sup> or, O master of delight,

<sup>3</sup> or, who is the Shining One,

<sup>4</sup> or, steeds of the plenitude.

नवा नो अग्न आ भर स्तोत्र्यः सुक्षितोरिषः ।  
ते त्याम य आनवृत्त्वाद्गतो दमेदम इषं स्तोत्र्य आ भर ॥८॥

तव त्वे अग्न अर्चयो महि वाधन्त वाजिनः ।  
य पत्त्वभिः शकानां वजा भूरन्त गोनामिषं स्तोत्र्य आ भर ॥९॥

गो त्वे अग्नयोऽग्निनृ विद्वं पुष्टानि वायुम् ।  
ते हि विद्वे न इतिवरे न इष्यन्त्यानृषमिषं स्तोत्र्य आ भर ॥१०॥

आ ते अग्न इधोमहि हविः शुक्रस्य गोविषस्पते ।  
सुदन्त दत्त विद्वते इधवाद् गुप्तं ह्येत इषं स्तोत्र्य आ भर ॥११॥

आ ते अग्न इधोमहि ह्युमन्तं देवाजसम् ।  
यद् त्या ते पनीयसो समिद्धं दीदयति शवोषं स्तोत्र्य आ भर ॥१२॥

अग्निर्हि वाजिनं विशे ददाति विद्वच्चर्षणिः ।  
अग्नी राध स्वाभूषं स शीतो याति वायमिषं स्तोत्र्य आ भर ॥१३॥

## MANDALA FIVE

3. The all-seeing Fire gives the steed of the plenitude to man, Fire the horse that comes swiftly to him for the riches; when he is pleased he journeys to the desirable good. Bring to those who laud thee the force of thy impulse.

4. O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

5. O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful flame. Bring to those who laud thee the force of thy impulse.

6. In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with tramlings of their hooves to the pens of the ray-cows. Bring to those who laud thee the force of thy impulse.

8. Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

[illegible]

॥ हे ॥ हे ॥ माता रत्नाय नमः ॥  
स यो देवा वनमाहे स देवा मातृवामाहे ।

कुत्रा विद् यस्य समन्तं खण्डा नरी नृपदेव ।  
अहोर्नरिदिव यमिन्मथने सजानयनि जगत्तः ॥१२॥

संज्ञायः सं वः संयज्वामिष स्तोम वानय ।  
वर्षावय क्षितितामां नत्वं सहेत्वं ॥४॥

## 6 44

[illegible]

उभयं विद्वद्वत्तत्त्वात् तद्वत् आगोष आसत्तत् ।  
उत्तरी न तद्वत् पुण्यां उक्तशेषे शिवसत्त्वत्तत्त्वात् इषं स्तोत्रेभ्य आ भर ॥११॥

## MANDALA FIVE

9. O delightful Flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O Master of might. Bring to those who laud thee the force of thy impulse.

10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

## SUKTA 7

1. O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the mighty child of energy.

2. Whom wheresoever they come into contact with, him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth.

3. Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest.

आदानं अपुणताऽतिवः सासहेवाद् दस्युनिषः सासहेवान्मनं ॥१०॥  
 इति विमन्युमिवाजस्वदादामा पशुं ददे ।

एषु दुन्नमृत श्व आ विवत् मय्येषु आः ॥९॥  
 आ यस्ते सर्परासुतेऽने कामस्ति वायसे ।

सुषूरसुत माता काणा यदानशे भाम ॥८॥  
 शूचिः स यस्मा अजवत् प्र स्वधितोव रोयते ।

हिरिमश्रुः शूचिददशुर्मिरिमदतविषिः ॥७॥  
 स हि व्मा अवाक्षितं दाता न दात्या पशुः ।

प्र मय्यः पुस्त्यहे विवदं विववस्य वायसे ।  
 प्र स्वादानं पिबेनामस्तताति विवदाय ॥६॥

अव स्म यस्त्य वेषणं स्वेदं पशिवुं जुहुति ।  
 अमीमहे स्वजानं भूमा पठेव दृष्टिः ॥५॥

## MANDALA FIVE

5. When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

6. Him mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; he moves towards the sweet taste of the draughts of the wine and to the building of the house for man.

7. Pure and bright, verily, is he and he tears our desert dwelling place,<sup>1</sup> like a beast who tears, a Beast with golden beard and tusks of bright purity, he is like a smith whose force is unafflicted by the heat of the Fire.

8. Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

9. O Fire, to whom is poured the running stream of the offering of light the man who is a happy ground for establishing thee,—in such mortals found the light, and the inspiration and the knowledge.

10. Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

---

<sup>1</sup> or, the solid ground on which we dwell,

रामाने पुण्ये विरोधे वयो वयोसि प्रत्ये पुण्ये ।  
पुण्ये सहेसा वि राजसि विविः सा ते विविषाण्ये नाये ॥५॥

रामाने धर्म्मसि विरोधे वयो वयोसि प्रत्ये पुण्ये ।  
सा ते वयोसि सप्तम्याने अहिरो देवो मत्स्ये यथासा सुवित्तिसः ॥६॥

रामाने मान्योरीले विरोधे वयोसि विविषाण्ये रत्नधामनम् ।  
गृहे सन्त सुमा विरोधे वयोसि सुमा वयोसि ॥७॥

रामाने अतिष्ठ पूर्य विरोधे वयोसि विविषाण्ये रत्नधामनम् ।  
वृद्धेकेते पुण्ये वयोसि सुमा वयोसि ॥८॥

रामाने अतिष्ठ पूर्य विरोधे वयोसि विविषाण्ये रत्नधामनम् ।  
पुण्ये वयोसि वयोसि वयोसि ॥९॥

## MANDALA FIVE

### SUKTA 8

1. O Fire, created by our force, thee the Ancient one, the ancient seekers of Truth, set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light,—vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.

3. Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy,—thee who dwellest in the secret cave, O happy Flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

4. Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by many voices; many are the things on which thou feedest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might.

उत स्म दुर्गभीषसे पुत्रो न ज्ञायाम् ।  
पुत्रे यो दशधासि वनाऽने पश्यते यवसे ॥४॥

उत स्म यं विश्वं यथा नवं जनिष्यताम् ।  
धर्तारं मानूषीणां विश्वामासिन् स्वधवरम् ॥५॥

अग्निहोता दत्तवतः क्षयस्य वृक्षतर्हिषः ।  
सं यज्ञासद्वररतिं यं सं वाजासः श्वत्सवः ॥६॥

वामाने हविष्मन्तो देवं मर्तिसं हृते ।  
मन्ये त्वा जातवेदसं स देव्या वक्ष्यामिषक् ॥७॥

## १ शत

वामाने प्रदिश आहुतं धृतैः सुन्नायवः सुवसिषा समीधरे ।  
स वावृथान ओषधीमवसिषतरोऽसि जघासि पाथिवा वि विठसे ॥८॥

वामाने समिधानं यविष्ठय देवा धृतं वाकिरे हव्यवाहेनम् ।  
उरुजघसं धृतयथीनमाहुतं त्वेष वक्ष्यद्विधरे वोदयन्मसि ॥९॥

## MANDALA FIVE

6. Thee, O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought.

7. Thee, O Fire, fed with offerings of light from the higher heaven<sup>1</sup> the seekers of bliss kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

## SUKTA 9

1. Thee, O Fire, men bringing offerings pray, mortals the godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break.

2. Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

3. Verily, the two tinders have brought to birth as if new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

4. Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest thou consumest, O Fire, like a beast in his pasture.

---

<sup>1</sup> or, from of old; or, the ancient seekers of bliss

ये अने वर दे निरः शुभमन्त्रवराधसः ।  
शुभेभिः शुभिमो नरो विवर्धये यथा वदेत् सुकीर्तव्यमिति स्मृता ॥४॥

दे नो अने एवां नयं पुष्टि च वधम् ।  
ये स्तोत्रेभिः प्र पूरयो नरो मयान्मानयः ॥३॥

दे नो अने अदभूत कृपा वधस्य महेता ।  
दे अमुपमावहेत् कृपा मित्रो न यत्रियः ॥२॥

अने अलिङ्गमा भरे शुभमन्त्रमभिमन्त्रिणी ।  
प्र नो रया प्राप्ता परीणसा रति वज्राय प्रशस्य ॥१॥

### ०१

दे नो अने अमी नरो रति सहस्र आ भरे ।  
स क्षयते स पीयूषे भूवदे वज्रास्य सातय उर्वरि पुरुष नो वधे ॥७॥

वराहेभ्यः अतिभयमस्त्य च प्रशस्तिभिः ।  
देवैर्भूतो न कृतिना गुणैः सत्यनिम् ॥६॥

अथ स प्रत्यावृत्तः सत्यक संयति भूमिना ।  
प्रदीपदे विनो दिव्य एवावेव अमलि विशीले एमाते यथा ॥५॥

## MANDALA FIVE

5. Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

6. I by thy guardings, O Fire, and by thy utterances as the friend—like men beset by hostile powers so may we pass beyond the stumbling-places of mortals.

7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow.

## SUKTA 10

1. O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

2. O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work can climb to almightiness.

3. Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches,—

4. who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes.

असंमन्तो जायसे माजोः सुविमन्त्रः कविप्रदत्तिच्छे विवस्वतः ।  
 धृतेन स्वाध्याययान आहुत धूमसे केतुरभवद् दिवि श्रितः ॥३॥

यस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्य स पिधरे ।  
 इन्द्रो देवैः सरथं स बहिषि सीदति होता यजयाय सुभ्युः ॥२॥

अनस्य गोपा अजानन्त जागृविरग्निः सुदधः सुविताय नमसे ।  
 धर्मप्रतीको बहेता दिवस्त्रिषदा धूमद् वि भाति भरतेभ्यः शिवः ॥१॥

## सूक्त ११

त्वं नो आने अहिंस्रः स्तुतः स्तवान् आ भर ।  
 होतविवासाहं रथि स्तोत्रेभ्यः स्तवसे च न उतैषि पूतु नो वृषे ॥७॥

नू नो अग्न ऊतये सबाधसद्व रानये ।  
 अस्माकासद्व सूरयो विदवा आशास्तरोषणि ॥६॥

तव त्वे अगने अर्चयो भोजन्तो यन्ति धृणुया ।  
 परिजमानो न विवृतः स्वानो रथो न बाज्युः ॥५॥

## MANDALA FIVE

5. These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quarters, like the voice of a chariot seeking the plenitude.

6. Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

7. Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

## SUKTA 11

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers.

2. Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the priest of the call, strong in will to sacrifice.

3. Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

वेदा मे देव ऋतुषा ऋतूनां नाहे पतिं सतिगुरस्य राघः ॥३॥  
कथा नी अमन ऋतयज्ञेन भूवा नवेदा उवयस्य नव्यः ।

ऋतं विकित्व ऋतमिवाविकित्वैतस्य धारा अन् तैश्च पूर्वैः ।  
नाहे यातुं सहसा न द्वयेन ऋतं संपात्पक्षस्य वृष्णः ॥२॥

प्रानये वृहेते यज्ञियाय ऋतस्य वृष्ण अमुराय मम ।  
धृतं न यज्ञ आस्य सुपुतं गिरं भरे वृषमाय प्रतीचीम् ॥१॥

## पुर्वत १२

वामाने अङ्गिरसा गृहो हितमन्वविन्दतिष्ठिभ्याम् वनेवने ।  
स जायसे मध्यमानः सहो महते त्वामाहुः सहसत्युजमङ्गिरः ॥६॥

गुप्त्येदमानं मधुमत्तमं ववत्पुत्र्य मनीषा इयमस्ति शं हृदे ।  
त्वां गिरः सितधूमिवावानीमहेरीरा पूर्णान् आवसा वधयन्ति व ॥५॥

अग्निनां प्रथमं वेत्तु साध्याग्निं नरो वि भरन्ते गृहेगृहे ।  
अग्निर्दत्तो अयवद्वयवाहेनोऽग्निं वृणाना वृणते कविर्कवुम् ॥४॥

## MANDALA FIVE

4. May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

5. For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

6. Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of force they call thee, O Angiras!

## SUKTA 12

1. To Fire, the vast sacrificial flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth I bring the word turned to meet him for the master of the herds.

2. O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord.

3. By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the word? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches.

स्वमानं सप्रया असि जूष्टो होला वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

अग्निर्जुषत नो गिरौ होला यो मानुषेवा । स यक्षदेव्यं जनये ॥३॥

आनः स्तोमं मनमहे सिधमस्य दिविस्पृशः । देवस्य द्रविणस्पृशः ॥२॥

अर्चन्तस्त्वा देवामहेऽर्चन्तः समिधीमहि । आनो अर्चन्त ऊतये ॥१॥

### सूक्त १३

यस्ते आनो नमसा यज्ञमीदं ऋतं स पात्यरेषस्य वृष्णः ।  
तस्य क्षयः पूजुरा साधुरेव प्रसखीणस्य नहिषस्य शेषः ॥६॥

सख्यस्ते विष्णो आन एते विवासाः सन्तो अविवा अमूर्तः ।  
अधूर्त त्वयसेते वचोमिअर्जुयते वृजिनागि नृवन्तः ॥५॥

के ते आनो रिपवे वन्धनासः के पाप्रवः सनिषन्त द्युमन्तः ।  
के धासिमानो अनन्तस्य पानि क आसन्तो ववसः सानि गोपाः ॥४॥

## MANDALA FIVE

4. O Fire, who are these that are binders of the Adversary, who are the guardians, the luminous ones that shall possess and conquer? who keep the foundation of the Falsehood, O Fire? who are the guardians of the untrue Word?

5. These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.

6. But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

## SUKTA 13

1. Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

अग्निं धृतेन वावृष्यः स्तोमोऽभिब्रूववर्षाणिम् ।  
स्वावीगोभिर्ववृष्युभिः ॥६॥

अग्निमग्निमेतं कविं धृतायुतं सधृतम् ।  
वेष्टुं सै शृणुवद्भुवम् ॥५॥

अग्निजगती अरोचत एतन् वस्यञ्ज्यातिषा तमः ।  
अविन्दद् गा अपः स्वः ॥४॥

तं हि शशवन्तं कुंठले खूया देवं धृतदधृता ।  
अग्निं देव्याय वोळ्हेव ॥३॥

तमवरोदधीते देवं मतां अमर्त्यम् ।  
यजिष्ठं मानुषं जने ॥२॥

अग्निं स्तोमेन बोधय सांसधानो अमर्त्यम् ।  
देव्या देवेषु नो वधत् ॥१॥

## सुक्ते १४

अगने नमिररा इव देवास्त्विषं परिभूरसि ।  
आ राधाविषममञ्जसे ॥६॥

त्वामगने वाजसातमं विधा वधानि सुष्टुतम् ।  
स नो राख सुवीर्यम् ॥५॥

## MANDALA FIVE

5. Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

6. As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

## SUKTA 14

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

4. Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

6. The Fire they have made to grow by the light, the all-seeing by their lauds that place rightly the thought, that seek for the word.

वाजो न ते शवसत्पान्नमूढं दोषं अणं देव रायः ।  
पदं न तामुर्दिष्टो दधानो महो राय विरपयथिजस्यः ॥५॥

मातेव यद् अरसे पप्रथानो जनजनं धायसे वधसे च ।  
वयोवयो जारसे यद् दधानः परि त्मना विषुक्कपो जिगासि ॥४॥

अहोयुवत्तन्वत्तन्वते वि वयो महद् दुष्टं पूषय ।  
स सवतो नवजातत्तुष्टयान् सिंहं न ऋद्धमाभतः परि ष्टः ॥३॥

ऋतेन ऋतं अणं धारयन्त यज्ञस्य शोके परसे व्योमन् ।  
दिवो व्योमन् अणो सेवृषो नृजानैरजानां अपि यो ननयः ॥२॥

य वेधसे कवये वेद्याय निरं अरे यशसे पूषयि ।  
धृताप्रसवो अमरः सुशोवो रायो धर्ता अणो वरवो अग्निः ॥१॥

५५

## MANDALA FIVE

### SUKTA 15

1. I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One seated in the light, full of bliss, the holder of the Treasure, the continent of the Riches.

2. By the Truth they held the Truth that holds all, in the might of the sacrifice, in the supreme ether, they who reached the gods seated in the law that is the upholder of heaven, reached by the godheads born the unborn.

3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he new-born can cross through the regions<sup>1</sup> though they stand around him as around an angry lion.

4. When growing wide thou bearest like a mother birth after birth for firm foundation, for vision, when thou holdest and wearest out manifestation after manifestation, taking many forms thou encompassed all things with thyself.

5. May thy plenitude guard the last limit of thy force, the wide continent of the riches that milks out its abundance, O godhead: like a thief thou holdest in the secrecy that plane, awakening him to the consciousness of the great riches thou hast rescued Atri.

<sup>1</sup> or, breaks through his converging hunters

आ यज्ञेदेव मयं इत्या तथ्यासमन्तये ।  
अग्निं कृते स्वध्वरे पूरयेत्तिलावसे ॥१॥

### श्लोक १७

तू न एहि वायमानं गणान आ भर ।  
य वयं ये च सूरयः स्वस्ति वामहे सवोर्विष पूतु नो वधे ॥१॥

अथा ह्यन एषां सुवायस्य महता ।  
तस्मिन् यज्ञे न रोवसी परि अवा बभूवुः ॥४॥

अस्य स्तोमं सघोनः सख्यं वृद्धयोविषः ।  
विदवा यस्मिन् विविधवा समयं शुभममादधुः ॥३॥

स हि शुभिवर्तमानां होता वक्षस्य बाह्वीः ।  
वि हेयममिन्नरागप्रभया न वारमृषवति ॥२॥

वृद्धं वयो हि आनवेऽर्वा देवायानये ।  
यं मित्रं न प्रशस्तिभिर्मतासी दधिरे पूरः ॥१॥

### श्लोक १८

## MANDALA FIVE

### SUKTA 16

1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend.

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he reaches our desirable good.

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One.

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge.

5. Now, voiced by our word, come to us and bring to us our desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

### SUKTA 17

1. Mortal man should pray thee, O god, by the sacrifices because thou hast the right strength for his guard; when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him.

तं वो दीर्घायुर्विषं निरा द्रुवे मघोनाम् ।  
अरिष्टो येषां रथो व्यसवदावर्षायते ॥३॥

द्विनाम मूकतवाहसे स्वस्य दशस्य महिना ।  
इन्द्रं स वल आनुषक् स्तोता विव ते असत्यं ॥२॥

भाररतिनः पुत्रिभ्या विशः स्ववेगातिभिः ।  
विशवानि यो असत्यो देव्या मर्षे रथ्याति ॥१॥

### ४८

नू न इति वायमासा सवन सूरयः ।  
अग्रे नपादाभिभूय पाहि शनिष स्वस्त्य उर्वीष पूंसि नो वधे ॥५॥

अस्य ऋचा विवेनसी वस्मस्य वयु रथ आ ।  
अथा विशवायु देव्योऽग्निनिर्विषं प्र शस्त्यते ॥४॥

अस्य वासा उ अर्विषा य आयुक्ता जुवा निरा ।  
विदो न यस्य रेनसा बृहद्विषावन्त्यवधयः ॥३॥

अस्य हि स्वयशस्वर आसा विधमन् मयसे ।  
तं नाकं विशशोविषं मन्द्रं परो मनीषया ॥२॥

## MANDALA FIVE

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rapturous heaven manifoldly brilliant in its light beyond the thinking mind.

3. This, indeed, is he who by the ray of this Fire has become possessed of the force and the word and whose rays by the seed of heaven blaze into a vast light.

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples.

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for the happy state. And do thou be with us in our battles that we may conquer.

## SUKTA 18

1. Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn he who is immortal in mortals and takes joy in all their offerings.

2. The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

3. I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse,—

प्रियं द्रुतं न काम्यमजामि जाम्याः सदा ।  
धर्मा न बाजजोरिदधयः शरवती दयः ॥४॥

आ शर्वेयस्य ज्ञानवा इमं वदन्त ऊटयः ।  
निरुपमीवा बह्वृष्य एता मन्वा न बाजयः ॥३॥

शुद्धे वि विनयनोऽननमिष नृणं पानि । आ दृष्टेः पुं विविशुः ॥२॥

अथवत्याः प्र जायते प्र ववेवविशिवकेत । उपत्ये माविष चट ॥१॥

## १९

यं मे पञ्चाशतं वदुःश्रवणां संवत्सिति ।  
सुमदाने माहि श्वो बहेतुं इति मयानां नृवदमनं नृणाम् ॥५॥

विश्वं वा येषु दीपितिरासवृष्या पानि यः ।  
स्तीर्णं बहिः स्वपरे श्वानि दधिरे परि ॥४॥

## MANDALA FIVE

4. In whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

5. They who have given me in the moment of the laud the fifty steeds of swiftess create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

## SUKTA 19

1. State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

3. Creatures born, men who people the earth have increased the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

4. He is as if the delightful and desirable milk of the mother, he is that which is uncompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

इत्या यथा न ऊतये सहस्रावने विवेचिषे ।  
 एष ऋताय सुकरो गीभिः ख्याम सधमादो वीरेः स्याम सधमादः ॥४॥

होतारं त्वा वृणीमहे उने वक्षस्य साधनम् ।  
 यज्ञेषु पूज्यं गिराजयस्वरोत्तरो देवामहे ॥३॥

ये आने नेरयन्ति ते वृद्धा उग्रस्य शक्तयः ।  
 अप ह्येषा अप हिराजयवतस्य सविचरे ॥२॥

यमानं राजसातम त्वं विन् यन्मसे रयिम् ।  
 तं नो गीभिः श्रवाण्य देवता पतया युजम् ॥१॥

## सूक्त २०

क्रीडन् नो रश्म आ भूवः सं अस्मना बाधुना वेविवातः ।  
 ना अस्त्य सन् धृष्यो न तिम्राः सुसंविता वक्ष्यो वक्षणास्त्याः ॥५॥

## MANDALA FIVE

5. O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

## SUKTA 20

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind that make full of inspiration by the words and set it to work in the gods as our ally.

2. They have grown on thy forceful strength, O Fire, yet impel us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine.

3. Thee, O Fire, the ancient one, we choose in our sacrifices as the priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

4. So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

य यज्ञं पुत्रान्पुत्राणां देवव्यवत्तमः ॥२॥  
 यत्तिन जातवेदसं दधाना देवमर्चयाम् ।

य विदवसामगान्निवदवा पावकशीतिव ।  
 यो अथरेवोदयो होता मन्त्रमो विधिः ॥१॥

### श्लोक २२

देवं वो देवपथयान्तिनमीति मयः ।  
 समिद्धः शुक्र दीदृहि ऋतस्य योनिमासदः सस्य योनिमासदः ॥४॥

तां विदवे सजायतां देवासां दूतममम् ।  
 सपथान्तरा कवे यज्ञेय देवमीति ॥३॥

त्वं हि मानुष जनेभ्यः सुधीत इत्यसे ।  
 सुवत्त्वा यन्मयानुषकं सुजातं संप्रदासि ॥२॥

मनुष्यत्वं तां हि धीमहि मनुष्यत्वं समिधोमहि ।  
 अग्नं मनुष्यवर्द्धयिषी देवानं देवयते यज ॥१॥

### श्लोक २३

## MANDALA FIVE

### SUKTA 21

1. As the human we set thee within us, as the human we kindle thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads.

2. O Fire, thou art kindled in the human being and well-satisfied; unceasing ladles go to thee, O perfect in thy birth, O thou who receivest as oblation the stream of his clarities!

3. Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

4. Let mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine; mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace.

### SUKTA 22

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the priest of the call, most rapturous in man.

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods.

स हि त्वा विदवर्षणीरभिमतिं सहो दधे ।  
अन एष क्षयत्वा देवसः शुक दीदृहि शुभत्वं पावक दीदृहि ॥४॥

विदवे हि त्वा सजोषसो जनासो वृक्ववर्षः ।  
होतारं समस्य प्रियं व्यति वाप्यो पुत्र ॥३॥

तमनं पृतनाषट् रयिं सहस्व आ भर ।  
त्वं हि सत्यो अर्धभो दाता वाजस्य गोमतः ॥२॥

अनं सहनमा भर शुनस्य प्राप्तो रयिम् ।  
विदवा यदवर्षणीरभ्यासो वाजेषु सासहेत् ॥१॥

### सूक्त २३

अनं विक्रिष्यत्य न इदं वचः सहस्य ।  
तं त्वा सुशिशु दधते स्तोमैर्वर्षत्यज्यो गीभिः शुभमन्यजयः ॥४॥

विक्रिष्यत्यननं त्वा देवं मरिषि ऊतये ।  
वर्यस्य तेऽवस इयानासो अमन्महि ॥३॥

## MANDALA FIVE

3. Mortals we fix our minds on thee the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable.

4. O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

## SUKTA 23

1. O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

2. O forceful Fire, bring that wealth which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

3. All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved priest of the call in their houses and reach in thee the multitude of desirable things.

4. This is the labourer in all man's works and he holds in himself an all-besieging force. O pure brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

अग्निर्नो ह्यववाहोर्नोऽग्निं धीमः सधुव ॥४॥  
अग्निर्देवेषु राजत्यग्निर्मनोव्याविशान् ।

स नो धीरो वरिठया श्रुठया च सुमया ।  
अग्ने राधा दिवोहि नः सुवृषितमिवरेण्य ॥३॥

स हि सदा यं पूव विद् देवाससिचद् यमोषिरे ।  
दीतारं मद्रजिह्वमिदं सुदीतिमिदमिवावसुम् ॥२॥

अच्छा वो अग्निमवसे देवं गांसि स नो वसुः ।  
रासत् पुत्र ऋष्योमतावा पर्वति हिमः ॥१॥

### सूक्त २५

स नो वीथि श्रुधो देवमृष्या णो अवापतः समस्मात् ।  
तं वा शोविच्छ दीविषः सुमनाय नूनमीमहे सवित्र्यः ॥३॥४॥

अग्ने त्वं नो अन्तम उत आता शिवो भवा वक्ष्यः ।  
वसुर्हितवसुश्च अच्छा गांसि दूमताम रपि वाः ॥१॥२॥

### सूक्त २४

## MANDALA FIVE

### SUKTA 24

1-2. O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

3-4. Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O Flame of purest Light, thee for our comrades we desire that even now they may have the bliss and peace.

### SUKTA 25

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the priest of the oblation with his tongue of ecstasy.

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil, let thy light give unto us the bliss.

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.

एवां अग्निं वसूयवः सहस्रानं ववन्दिम ।  
स नो विदवा अति द्विषः पृथुधावेव युञ्जुः ॥१॥

नव शुभ्रानो अर्चयो पावेवोऽप्यते बृहते ।  
उतो ते तप्यगुधुध्या स्वानो अतं स्मना दिवः ॥८॥

यद् वाहिष्ठं तदानये बृहदर्व विभावसो ।  
महिषीष स्वद् रयिस्त्वद् वाजा उदीरते ॥७॥

अग्निर्ददाति सत्यं सासाहे यो युधा नृभिः ।  
अग्निरस्य रघुष्वद् जलारमपरराजितम् ॥६॥

अग्निस्त्वृषिष्वस्तम् तृविजहोऽग्नौ मूलमम् ।  
अर्तुं आवयन्मर्तिं पुत्रं ददाति वाङ्मिषं ॥५॥

## MANDALA FIVE

5. The Will gives to the giver of sacrifice the Son<sup>1</sup> born of his works who teams with the many inspirations and many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

6. Yea, 'tis the Will gives to us the Lord of existences who conquers in the battle by souls of power; Will gives to us our swift-galloping steed of battle ever conquering, never conquered.

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess<sup>2</sup> herself; upward is the rush of thy plenitudes.

8. Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens.

9. Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

<sup>1</sup> The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging.

<sup>2</sup> Aditi, the vast Mother.

मि जातवेदसं होत्रवाहे यविष्यम् । दधाना देवमन्त्रिषम् ॥७॥

समिधानः सहस्रजिह्वान् धमणिं पृथसि । देवानां देव उष्यः ॥८॥

यजमानाय सुवत आन सुवीर्यं वहे । देवरा सल्लि बहिषि ॥९॥

अने विदेवमरा गहि देवमिहृष्यदातये । होत्रां त्वा वृषोमहे ॥१०॥

वीतिहोत्रं त्वा कवे हुमन्तं समिषोमहि । अने वृहन्तमवरे ॥११॥

तं त्वा यजन्तवीमहे विजमानो स्वर्द्धमम् । देवां आ वीतये वहे ॥१२॥

अने पावक रोचिषा मरुया देव लिङ्गिया । आ देवान् वसिषि यसि व ॥१३॥

सुक्ल २६

## MANDALA FIVE

### SUKTA 26

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

2. Thou who drippest the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting.<sup>1</sup>

3. O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey.

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the priest of the offering.

5. For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul's fullness.

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousandfold riches; thou art the messenger of the gods who hast the word.

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

---

<sup>1</sup> Or, "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.

अनन्तवत्ता सत्पतिसमिद्धे स गावा विलिखे अयुरो मधोतः ।  
 त्रैवृणो अग्रे दशभिः सहस्रैर्वैश्वानरं अकृणोदिवकैत ॥१॥

७८ ५७

एवं मरुते अतिवना मित्रः सीदन्ति वरुणः । देवासः सर्वया विरागा ॥१॥

५ यत्र एतवान्निष्पाद्या देवव्यवस्तमः । स्तूयितं बर्हिर्गसादे ॥८॥

## MANDALA FIVE

8. Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

9. There let the Life-powers<sup>1</sup> take their seat and the Riders of the Horse<sup>2</sup> and the Lord of Love<sup>3</sup> and the Lord of Wideness,<sup>4</sup> even the gods with all their nation.

## SUKTA 27

1. O Will, O Universal Power,<sup>5</sup> the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain. He of the triple dawn, son of the triple Bull,<sup>6</sup> has awakened to knowledge with the ten thousands<sup>7</sup> of his plenitude.

---

<sup>1</sup> The Maruts

<sup>2</sup> The twin Aswins

<sup>3</sup> Mitra

<sup>4</sup> Varuna

<sup>5</sup> or, Godhead,

<sup>6</sup> The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura", "Satpati", "Maghavan". The triple dawn is the dawn of these three realms on the human mentality.

<sup>7</sup> Thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

ददद्वा सति यते ददन्मेषामनायते ॥४॥  
 यो म इति प्रवीचन्यवमेषाय सूय ।

एवा ते अने सुमति वकानो नविठाय नवमं असदस्युः ।  
 यो मे निरवृत्तिवानस्य पूर्वोक्तवेनामि अरुणो गणति ॥५॥

वैश्वानर सुहृदी वावधानोऽने वरुण अरुणाय नमः ॥६॥  
 यो मे शाना व विनाति व गोना हरी व युक्ता सुयुरा ददाति ।

## MANDALA FIVE

2. He gives to me the hundred and twenty<sup>1</sup> of the cows of dawn; his two shining<sup>2</sup> horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

3. For thus has he done desiring thy grace of mind, new-given for him, new-manifested,—he, the disperser of the destroyers,<sup>3</sup> the lord of the triple dawn who with attentive mind gives response to the many words of my many births.<sup>4</sup>

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,<sup>5</sup> by the word of illumination, possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

<sup>1</sup> The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

<sup>2</sup> The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.

<sup>3</sup> Trasadasyu; in all things he reproduces the characteristics of Indra.

<sup>4</sup> The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

<sup>5</sup> The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (Dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attends to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, *asvamedha*.

समिधमानी अमृतस्य राजसि हिक्कण्वनं सचसे स्वत्ये ।  
विद्वं स धत्ते द्रविणं यमिन्वत्प्रातिथ्यमानं सि च धत्ते इत् पुरः ॥२॥

समिद्धो अनिर्दिष्टो विरिधेत् प्रत्यङ्मुखाय वि भ्रात ।  
एति भ्रातृ विद्वद्वारा नमोभिर्द्वौ ईळाना हिक्का धृतावी ॥३॥

## सं. २८

इन्द्राणी अतदालम्बयन्मये सुवीर्यम् ।  
धत्ते धारयते ब्रह्मे दिवि सूर्याभावाजसम् ॥६॥

यस्य सा पक्ष्मः अतमृद्धिर्धन्यधृषणः ।  
अवधमेषस्य दानाः सीमा इव आशिः ॥५॥

## MANDALA FIVE

5. A hundred strong bulls of the diffusion<sup>1</sup> raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions.<sup>2</sup>

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Son of Light indestructible.<sup>3</sup>

## SUKTA 28

1. The Flame of Will burning high rises to his pure light in the heaven of mind; wide he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation, luminous with the clarity.

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

---

<sup>1</sup> The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys.

<sup>2</sup> The delight extracted from existence is typified by the honey wine of the Soma; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi*, *yava*.

<sup>3</sup> Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

आ जडैता उवत्यताऽन प्रत्यक्षरे । वृणीव देववाहनम् ॥६॥

समिद्धो अग्न आहित देवान् यक्ष स्वधर । त्वं हि देववाळिस ॥५॥

समिद्धस्य प्रमदसोऽग्नं वन्दे तव श्रियम् ।  
वृषमीं ह्युन्नवां अग्निं समधरेऽविषयसे ॥४॥

अग्नं शत्रुं महेते सौमगाय तव ह्युन्नान्युत्तमानि सन्तु ।  
सं जात्यन्तं सुप्रसमा ऊर्णव आर्षयतामग्निं तिलो महेति ॥३॥

## MANDALA FIVE

3. O Flame, put forth thy battling might for a vast enjoyment<sup>1</sup> of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

5. O Flame that receivest our offerings, perfect guide of the sacrifice, high-kindled offer our oblation to the godheads; for thou art the bearer of our offerings.

6. Cast the offering, serve the Will with your works<sup>2</sup> while your sacrifice moves forward to its goal, accept the carrier of our oblation.

---

<sup>1</sup> The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.

<sup>2</sup> Or, set the Will to its workings

MANDALA SIX

त्वं वृत्तिन क्षितयः पूज्यतां त्वां राय उभयालो जनानाम् ।  
त्वं ज्ञाना तरणो वेद्यो भूः पिता माता सदात्मनानुष्ठाताम् ॥५॥

पदं देवस्य नमसा धनतः श्रवत्सवः श्रव आपन्नमवतम् ।  
नामानि विद्ं दधिते यज्ञियाणि यज्ञायां ते रणयन्त संदृष्टौ ॥४॥

वृत्तेषु यत्नं ब्रह्मिष्ठसंवेत्तरे रपि ज्ञानावाप्सो अन् मन् ।  
स्वात्मनमपि दशतं ब्रह्मन् यथावन्तं विद्वद्वा ॥३॥

अथा ह्येतां त्वदीनां यज्ञियाणि नित्यं यद्व्यवस्थितः सन् ।  
ते त्वा नरः प्रथमं देवयन्तो महो राय विदयन्तो अन् मन् ॥२॥

त्वं ह्येतां प्रथमो मनोनाम्न्या विप्रो अमवो दत्तम ह्येता ।  
त्वं सौ वृषभकृणोर्दृष्टीषु सहो विवस्वत्स सहिते सहिष्ये ॥१॥

सूक्तं १

वाह्येत्परयो भरद्वाजः

## BHARADWAJA BARHASPATYA

### SUKTA 1

1. O potent Fire, thou wert the first thinker of this thought and the priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

2. And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads have grown conscious of thee, the chief and first, and followed to a mighty treasure.

3. In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing-visioned embodied Fire that casts its light always and for ever.

4. Travellers with surrender to the plane of the god-head, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.

5. The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know, ever a father and mother to human beings.

वृद्धिर्द्विर्वाजः स्थावरेभिरस्मै देवादिभिर्यने विनरं वि माहि ॥११॥  
आ यस्तनय रोदसी वि मासा श्वोभिरव श्वस्तनयः ।

अस्मा उ ते महि महि विधेम नमोभिर्यने समिधोत द्वयः ।  
वेदी सुतो सहसो गीभिरवध्या ते श्राधा सुमनो यवेम ॥१०॥

सो अम ईज श्राधो व मती यस्त आनद् समिधा द्व्यदातिम् ।  
य आहूति पति वेदा नमोभिरवधेत् स वामा दधत् त्वीतः ॥९॥

विद्यां कति विद्यति श्रवतीनां नितीशानं वृष्यं वृषणीनाम् ।  
श्रीविष्णोमिषयन्तं पावकं राजानमर्चिनं यजतं रथीणाम् ॥८॥

तं त्वा यद् युधो नयमन युतनायव ईमहे देवयन्तः ।  
त्वं विद्यां अतयो दीधानो दिवो अने वृद्धता रोचनेन ॥७॥

सययः स प्रियो विद्वन्निर्द्विता मन्त्रो नि वसादा यजीयान् ।  
तं त्वा यद् दम आ दीद्विवांसमप श्राधा नमसा सवेम ॥६॥

## MANDALA SIX

6. Dear and servable is this Fire in men; a rapturous priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flameest alight in the house.

7. O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou leadest men through the vast luminous world of heaven.

8. To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

9. O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

10. O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

11. O thou who art filled with inspiration and a passer of barriers, O thou who hast extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

ऋषयस्ते मुदानवे विद्या भवः शशमते ।  
ऊनी ष वहेतो विवो द्विषो अहो न तरति ॥४॥

सजोषस्त्वा विवो नरो यशस्य कुमिन्धते ।  
यद्व स्य मानयो जनः सुनम्युर्जुहो अवर ॥५॥

त्वां हि एषा वर्षणयो यजोभिर्गोभरीजते ।  
त्वां वावा यान्यवको रजस्वैर्विवववर्षणः ॥६॥

त्वं हि क्षैतवहागोऽने मित्रो न पश्यसे ।  
त्वं विवर्षणे शवो वषो पुष्टि न पुष्टसि ॥७॥

## सुक्त २

पुण्यमाने पुण्या त्वाया वयूनि राजन्वयता ते अयमां ।  
पुण्यणि हि त्वे पुण्यार सन्त्यमाने वसु विवते राजनि त्वे ॥८॥

वृद्धयो सदभिषदेह्यस्ते भूरि लोक्य तनयाय पश्यः ।  
पूवोरिषो वृद्धेरीरारिअथा अस्मे भद्रा सौश्रवसानि सन्तु ॥९॥

## MANDALA SIX

12. O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulsions from which evil is far.

13. O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

## SUKTA 2

1. O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nurtarest our inspiration and our growth.

2. Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

3. The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim-rite.

4. The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

ना नरेम नवावसा नरेम ॥१९॥

अच्छा नो मित्रमहो देव देवानामे वोवः सुमति रोदस्याः ।  
वीहि स्वतिन सुधित विवो नृदिदृषो अहोसि हुरिता नरेम

समयो विवयते कृणु अषस्व देवमभिङ्गः ॥१०॥  
वेषि ह्येवरीयलामाने होला वसे विवाम् ।

नं त्या विवच्युताने पराने यवसे ।  
धामा हे यते अजर वना वृक्षवलि विववसः ॥१॥

अस्मा हि द्रोणे अजयसेन वोजी न कृत्यः ।  
परिजम्ब स्वधा गयोऽप्यो न द्विधः विवोः ॥८॥

अथा हि विववीड्योऽसि पिप्यो नो अतिथः ।  
रवः पुरीव ज्यैः सूनं जययत्यः ॥७॥

वेवस्ते धूम अषवति दिवि षडृष्टक आततः ।  
धुरी न हि द्युता नं कृपा पावक रोवसे ॥६॥

समिधा यस्त आहुति निधिति मत्प्यो नरात् ।  
व्यावन्त स पुष्यति अयमन्त शान्तायुषम् ॥५॥

## MANDALA SIX

5. O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

6. The smoke from thy blaze journeys and in heaven is outstretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

7. Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

8. O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

9. O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

10. O Fire, thou comest a priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.

11. O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

स इदंतेव प्रति धादसिध्याऽञ्जलीत तेजोऽयसो न धाराम् ।  
विश्वध्यातिररतिर्या अकरोत्तं इवद्वि रघुपत्तमवद्विः ॥५॥

निमं विदेम महि वर्षा अस्य भसदद्वो न भसमान आस ।  
विजदेमानः परशुनं विद्विं प्रतिनं द्रावयति दाव भसत् ॥४॥

धुरो न यस्य दृशतिररेया भीमा यदेति शुक्लरत्न आ धीः ।  
हेषरत्नः शुक्लो नायमवतीः कृता विद्वधो वसतिवर्जिताः ॥३॥

इवे यमोभिः शशमे शमीभिश्चैवद्वारापमानये ददाश ।  
एवा वन तं यशसासमवृष्टिनदो मत् नशते न प्रद्वितः ॥२॥

आने स शेषद्वेनपा भूतेजा उर व्यतिनशते देवयुष्टे ।  
यं त्वं मित्रेण वरुणः सजोषा देव पाप्मि यजसा मत्तमद्विः ॥१॥

## MANDALA SIX

### SUKTA 3

1. The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light,—he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

2. He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

3. Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

4. Fiery-sharp is his march and great his body,—he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

5. He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स न विभावा वशोभात वत्नरितिनवन्दारं वेष्टयन्ती भवति ।  
विश्रवण्युर्ग अमनी मन्त्रेष्वभूदं भूदनिधित्तवेदाः ॥२॥

यथा हेतुमन्वेषा देवतायाः यथासि यथासि ।  
 यथा नो अत्र समाना समानातेन उच्यते यथासि ॥११॥

## 8 坐臥

धार्याभवां यो युष्मिन्मरकतवर्ज्य दधत्तवैभः शुभः ।  
 शर्वा वा यो मरुतां तस्य अभूत् तेषां रममाणो अद्यौ ॥१८॥

॥ १० ॥ श्रीगुरुभ्यो नमः । श्रीगुरुभ्यो नमः । श्रीगुरुभ्यो नमः । श्रीगुरुभ्यो नमः । श्रीगुरुभ्यो नमः ।

[illegible]

## MANDALA SIX

6. This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

7. The cry of him is like the voice of ordaining Heaven;<sup>1</sup> he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

8. He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

## SUKTA 4

1. O Son of Force, O priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the Gods today, O Fire, an equal power to equal powers, one who desires to the Gods who desire.

2. He is wide in his light like a seer of the Day; he is the one we must know and founds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

---

<sup>1</sup> or, the cry of him in his worship of sacrifice is like the voice of Heaven;

त्वां हि मन्दतममकशोकैर्बन्धुमहे मदि नः शोभयन्ते ।  
इन्द्रं न त्वा शोभसा देवता वायुं पृथग्वि राधसा नूनमाः ॥७॥

आ भूय न आनुमिद्वैरकैरने नतन्व रोदसी वि आसा ।  
विश्वो नयत्यरि तमप्यकतः शोचिषा परमशोचिषो न दीयन् ॥८॥

नितिविष यो वारणमशमसि वायुनं राष्ट्रयन्त्यकवृत्ते ।  
वृषास परत आदिशासनरातीरत्यो न हिंस्रः पततः परिहृते ॥९॥

वयां हि भूतो अत्यश्वसदो वक्त्रे अभिनर्जन्वन्वामाशम ।  
स त्वं न ऊर्ध्वमन ऊर्ध्वं वा राजेव जेरेवैकं शोभन्तः ॥१०॥

आतो न यस्य पश्यन्त्यन्धं आसीस वसे भूयो न शक्नोः ।  
वि य इतीत्यजतः पावकोऽननस्य विविहृतनयन्त्युप्यर्णी ॥११॥

## MANDALA SIX

3. The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.<sup>1</sup>

4. O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

5. He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our hurters as they fall upon us.

6. O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,<sup>2</sup> rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

7. We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great. O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

---

<sup>1</sup> or, the enjoyer.

<sup>2</sup> or, anointed with light,

यो नः सन्त्यो अभिवासादाने यो अनरो मित्रमहो वन्द्यते ।  
तमजरेभिर्बुधभिस्तनव रवेस्तथा तपिष्ठ तपसा तपस्वान् ॥४॥

त्वं विश्वं प्रदिवः सोद आसु ऋता रथीरभवा वायुणाम् ।  
अत इतोऽपि विधत्ते चिकित्वा व्यानृषजानवेदो वसूनि ॥३॥

त्वे वसूनि पुर्वणीक होतर्दोषा वत्सोरेरिरे प्रविद्यासः ।  
आमेव विदवा भुवनानि यस्मिन्त्स सौभागानि दधिरे पावके ॥२॥

इवे वः सूनं सहसो भवानमहोषवाचं सतिभिर्धुविबलम् ।  
य इन्वति श्रविणानि प्रचेता विदववारानि पुष्टवरो अष्टकुं ॥१॥

#### अथ ५

नू नो अमरेऽङ्गेभिः स्वस्ति वेति रायः पथिभिः पथ्यते ।  
ता सुतिर्यो गृणते राति सुतं मदेम आतहिमाः सुवीराः ॥८॥

8. O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

1. I call to you by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

2. O Priest of the call, priest with thy many flame-forces,<sup>1</sup> in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

3. Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

4. O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

<sup>1</sup> or, forms of flame,

स विवर्तानन्तन्यत्वे रोचनस्था अजरेभिर्नानिद्विर्द्धयविषः ।  
यः पावकः पुकेतसः पुकेति पृथग्यनिनरन्यथाति भवते ॥२॥

य नयसा सहसः सुनुमच्छा यज्ञेन गान्धर्व इच्छमानः ।  
वृद्धवद्वेन कुण्डपासं दधानं वीर्यो ह्येतान् दिव्यं विगाति ॥३॥

### सूक्त ३

अध्याम तं काममानं तवीर्यो अध्याम रति रतिवः सुवीर्यम् ।  
अध्याम बाजसमि बाजपदवीर्यध्याम धूमनमजराजर्त्त ॥७॥

स तच्छीघ्रान्नतर्द्धयमानं रूपां बाधस्व सहसा सहस्वात् ।  
यच्छस्वसे धूमिरवती वयोभिस्तत्तज्जुष्टव जतिरुद्योति सन्म ॥८॥

यस्ते यज्ञेन सविधा य उक्थैरकर्मिः सूनो सहसो वदाशान् ।  
स सत्यैवमृतं प्रवेत्ता राधा धूमनेन श्वसा वि गाति ॥५॥

## MANDALA SIX

5. When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

6. Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

7. O Fire, may we possess in thy guard that high desire,—possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, Thy ageless light.

## SUKTA 6

1. Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly priest of the call, the priest shining with light, but black is his march through the forests he tears.

2. He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

सुधीनं विदो अरतिं पृथिव्या वेत्रवानरमन आ जानमनिमं ।  
कविं सप्तजगमतिविष जनानामासदा पात्रं जलपानं देवाः ॥१॥

### सुधीनं ७

स वित्र वित्रं विवलयनमस्य विवक्षत्र विवत्रनमं वयोवापम् ।  
चन्द्रं रविं पुष्यं बृहस्पतिं चन्द्रं चन्द्रं चन्द्रं चन्द्रं चन्द्रं ॥७॥

आ आनना पार्थिवानि जगति महेतरोदस्य धृतिना जनम् ।  
स वाधत्वाप मया सहीयः सृष्टो वृष्यन्वृष्टो नि जूव ॥८॥

अथ विद्वान् पापनीति य वृष्णो गोप्युषो मारीतः सजाना ॥  
शूरत्वेव प्रसिद्धिः क्षातिरनन्दवृष्टिर्मासा दयते वनाति ॥९॥

ये ते शूकाः शूचयः शूचिभ्यः क्षां वपनि विषितासो अत्राः ।  
अथ अमस्त जटिवा वि माति यानयमानो अवि सात् पृथ्वीः ॥१०॥

वि ते विजयवानजानासो आने आमासः शूचे शूचयवृष्टिनि ।  
वृषिधक्षासो विद्या नववा वना वनात् धृतिना वनाः ॥११॥

## MANDALA SIX

3. O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

4. O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

5. Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

6. Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

7. O rich in thy brilliances, Fire with thy manifold luminous might, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero-keepers!

## SUKTA 7

1. Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

वि यो रजस्विमसीत युक्त्वैवैवानरो वि विवो रोचना कविः ।  
परि यो विवो भवनाति पप्रथेऽदवो गोपा अमनस्य रक्षिता ॥७॥

वैवानरस्य विमनाति वक्षसा साननि विवो अमनस्य केवना ।  
तत्पुत्रं विवो भवनाति सूर्यानि वया इव वरुहः सप्त विरुहेः ॥८॥

वैवानर तव तानि अनाति महान्पते नकिरा दध्वं ।  
पञ्चायमानः पित्रोश्चपथेऽविनवः कर्तुं वयनेऽवृष्टिम् ॥९॥

त्वं विवो अमन जायमानं विश्वं न देवा अग्नि सं नवन्ते ।  
तव ऋषिभरमृतत्वमायनवैवानर परिपत्रोदोदेः ॥१०॥

त्वष्टिरो जायते वायाने त्वष्टीरासी अग्निमानिवाहेः ।  
वैवानर त्वमस्मासु अहि वसूनि राजान्त्पुष्टेयारयाणि ॥११॥

नामि यजानां सदनं रथीणां महामाहावमग्नि सं नवन्ते ।  
वैवानरं रथमववराणां यज्ञस्य कर्तुं जनयन्त देवाः ॥१२॥

## MANDALA SIX

2. All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.

3. O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

4. O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou-leapedst alight from the Father and Mother.

5. O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.<sup>1</sup>

6. The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

7. The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

---

<sup>1</sup> or, in all sorts of knowledge.

युग्युगे विदधं गण-द्वयौजने रयि यशसं धेहि नम्यसेम् ।  
पश्येव राजधधरासमखर नीचा नि वदेव वनिनं न तेजसा ॥५॥

अपामपदधं महेष्वा अग्रागल विद्या राजानमप तदधुमिन्मयम् ।  
आ दूते अग्निममरदिवदवती वदेवानरं मानिरिद्या परावतः ॥४॥

अस्तरानादोदसी मित्रो अदधुमौजनेवविदधुमौजनेविद्या तमः ।  
वि वमणीव विषण् अवतपद्वदेवानरो विदधमधल वृण्यम् ॥३॥

स जगमानः परमे व्योमनि वतान्पनिनवतपा अरक्षत ।  
अनारिक्षममिमनीत पुनरुवदेवानरो महिना नाकमरपुशते ॥२॥

पृथस्य वृणो अरक्षस्य न सहेः य न वीचं विद्या ज्ञातवदसः ।  
वदेवानराप मनिनवदसी श्रुतिः सोम इव पवते वाधेरानये ॥१॥

८ अथ

## MANDALA SIX

### SUKTA 8

1. Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

2. Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

3. The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

4. The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illuminating Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.

5. Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable<sup>1</sup> king.

---

<sup>1</sup> or, ageless

स इतन् स वि जानात्येति स वक्त्वान्यगुथा वदति ।  
य इ विक्तेतदमृतस्य गीषा अवददरन्परी अन्धेन पश्यन् ॥३॥

नाहं तन् न वि जानात्येति न यं यथान्न समरेऽवमानाः ।  
कस्य त्वत् पुत्र इह वक्त्वान्न परी वदन्त्यवरेण पित्रा ॥३॥

अद्वेष कृष्णमहैरजुं स वि वतते रजसी वेद्याभिः ।  
वेदवानरी ज्ञापमानो न राजावातिरज्ययतिषानिन्त्यमभिः ॥४॥

## सूक्त ९

अद्वेष्यित्तव गीष्मभिर्विष्टेऽस्माकं पाहि त्रिषवस्य सुरीन ।  
रक्षा स नो ददुषां शर्वी अने वेदवानर य स तारीः स्तवानः ॥७॥

अस्माकमानं सववत्सु आरयाऽनामि अत्रमजरं सुवीर्यम् ।  
यं जयेम शनिं सदृशिषां वेदवानर राजमाने तवीतिभिः ॥६॥

## MANDALA SIX

6. O Fire, uphold in our masters of the treasure their indestructible<sup>1</sup> hero-force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

7. O our impeller,<sup>2</sup> holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

## SUKTA 9

1. A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

2. I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

3. He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

---

<sup>1</sup> or, unaging

<sup>2</sup> or, O doer of sacrifice,

पुरी वो मरुं दिव्यं सुवर्णं प्रयति यज्ञे अग्निमन्त्रवरे दधिध्वम् ।  
 पुर उष्येभिः स हि नो विभावा स्ववरा करति जातवेदाः ॥१॥

१०

विश्वे देवा अगमस्यमिधामानास्त्वामाने तमसि तस्थिवांसम् ।  
 वृत्रानरोऽवर्तये नोऽमर्त्याऽवर्तये सः ॥७॥

वि मे कर्णा पतयतो वि वक्षुर्वदं ज्योतिर्द्वय आहितं यत् ।  
 वि मे मनश्चरति दूरआर्वाः किं त्विदृश्यामि किम् नो मनिष्य ॥६॥

भूय ज्योतिर्निहितं दृशये कं मनो जिविष्ठं पतयत्स्वन्तः ।  
 विश्वे देवाः समनसः सकेता एकं ऋग्ममि वि यति सार्ध ॥५॥

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्यम् ।  
 अयं स यज्ञे आ निषत्तोऽमर्त्यस्त्वन्मा वधंमामः ॥४॥

## MANDALA SIX

4. This is the pristine priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

5. An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

6. My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I set my thought afar; something there is that I shall speak; something that now I shall think.

7. All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

## SUKTA 10

1. When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the good riddance:<sup>1</sup> he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice.

---

<sup>1</sup> The word *suvṛkti* corresponds to the Katharsis of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, “suvṛikti”.

वि द्विषांतीति वधपुत्रं महेम अतिहिमाः सुवीरः ॥७॥

॥ ३ ॥

नं गतिवत् प्रवृत्ताणि कर्त्तुं आनं रतिं मयव-द्वयवत् एते ।  
युं रतिवत् अवसां वाच्यन्त्यवृत्तिमिव रतिं एतान् ॥५॥

॥ अथ यः पश्येत्तत्पुण्यं तत्रैव भवेत्तत्पुण्यं ॥ अथ यः पश्येत्तत्पुण्यं तत्रैव भवेत्तत्पुण्यं ॥

वीपय स श्वस्य सयुष्य यो अनाय ददाति विष उच्यते ।  
 विनाशितमिति शिखरश्रीविश्वरूप साक्षात् गोमते दधानि ॥३॥

तम धामः पुराणीक इतिरस्य आनिर्भास्यते इत्याहः ।  
स्त्रीषु यस्मै सख्येव औषधं न औषधं सख्यः पवते ॥१॥

## MANDALA SIX

2. O Fire, kindled by man's fires, priest of the call who comest with thy light, priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter,<sup>1</sup> even as Mamata chanted to him her pæon.

3. He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations, settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

4. Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

5. Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

6. O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

7. Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.

---

<sup>1</sup> Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".

वृजं ह यममया वहिरानावयामि सुपुनरवती सुवर्कतः ।  
अमर्षि सद्य सवने पूष्या अमर्षि यमः सुपु न वधः ॥५॥

अदिवृत्तवपाको विभावाजने यजस्व रोदसी उरुवी ।  
आयुं न यं नमसा रातद्वेया अजानि सुप्रयसं पञ्च जनाः ॥४॥

धन्या विदि त्वे विषया वहि य देवाजानम गणते यजस्व ।  
वैपुल्ये अहिरसा यद्वि विषो मयं लुन्दो यनति रेम इन्दो ॥३॥

त्वं देवा मन्दतमो नो अष्टुगान्तद्वो विदया मयूष ।  
पावकया जुद्धे वहिरसाजाने यजस्व तन्वं तव स्वास ॥२॥

यजस्व होतरिषतो यजीयानाने वायो मरुतां न प्रयुषित ।  
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पूषिनी ववृषाः ॥१॥

## MANDALA SIX

### SUKTA 11

1. Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

2. To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

3. In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angiras chants his honey-rhythm in the rite.

4. He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being, Fire the bringer of their satisfactions.

5. When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun,—

सात्माकोमिभरती न शैवेरनिः पदे दम आ जातवेदाः ।  
इहो वन्दनं कृत्वा नावोषः पिनेव जायथापि यज्ञैः ॥४॥

तेजिष्ठा पर्यारतिवर्चस्वात् लोको अक्षय वृथसानो अहौत् ।  
अहोयो न इतिवता वेतति तमभमप्योऽवर्ज ओषधीष ॥३॥

आ यस्मिन्ने स्वपाके यज्ञ पक्ष्माजान्तसर्वतावेव न श्यैः ।  
त्रिषधस्वस्ततक्षो न जहो देव्या मयानि मानुषा यजध्वै ॥२॥

मध्य होता इरोण बहिषो राळिनस्तोदस्य रोदसो यजध्वै ।  
अयं स सूर्यः सहस्र ऋतावा इराक्षुर्मा न शोषिषा ततान ॥१॥

## १२ अथ

दशस्या नः पूर्वणीक होतदेविभरने अनिमिप्रधानः ।  
रायः सूनो सहस्रो वावसाना अति अक्षेम वृजन् नाहैः ॥६॥

## MANDALA SIX

6. O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

### SUKTA 12

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

2. When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session; thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

3. A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

4. Fire, the knower of all things born, is hymned by our pæans in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

स सत्यतः शिवस्य हितं वृत्तमानं विप्रो वि पण्यमिति वाचम् ।  
यं त्वं प्रवेत्त श्वेतजालं राधा सजीवा नन्वापां हिनेषि ॥३॥

त्वं मया न आ हि रत्नमिव परिच्छेद क्षयसि वत्सवत्सवः ।  
आने मिवो न ब्रूते श्वेतस्याऽसि क्षता वासस्य देव मरुः ॥२॥

वदित्वा सुभा सीमान्मनने वि यत्ति वनिनो न वयाः ।  
शुद्धी रतिवर्तिनो वृत्तवृत्ति विवो वृत्तिरौज्यो रीतिरपाम् ॥४॥

### सूक्त १३

स त्वं नो अवशिष्टाया विद्वेत्सुरान् अनित्यस्थितान् ।  
वेष्टि राधा वि यासि कुच्छन्ता मदेम शतहिमाः सुवीराः ॥६॥

अथ त्मास्य पतयन्ति मासो वृथा पतक्षदनुयाति पृथ्वीम् ।  
सद्यो यः स्याद्वो विविवो अवोपान्तो न तापूरति धन्वा राट् ॥५॥

## MANDALA SIX

5. And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

6. O War-horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

## SUKTA 13

1. O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

2. Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

3. O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

तुर्वन्तो वरुणमप्यवो वतः सीधन्तो अवनम् ॥३॥  
नामा ह्यानेजसे स्वर्धन्तो रायो अयः ।

अग्निमिदं प्रवेत्ता अग्निवधस्तम ऋषिः ।  
अग्निं होतारमिच्छते यज्ञेयं मनुष्यो विशः ॥२॥

अन्ना यो मर्यां कृत्वो विषं जुजोष धीविभ्यः ।  
मसस्यै यं यं पूज्यं कृषं वरीतवसे ॥१॥

## सुक्त १४

वयं सुतो सहेयो नो विद्वेद्या आने लोकं तनयं वाजि नो वः ।  
विश्वामित्रमिन्द्रमग्निं पूजिमयां मदेम शतद्विभ्यः सुवीराः ॥६॥

ता नम्य आ सौमित्रमा सुवीराऽने सुतो सहेयः पूजसे आः ।  
कृणोषि परच्छत्रमा अरिं पश्यो वयो वृकपापारयं जमुदये ॥५॥

यस्ते सुतो सहेयो गीमवक्ष्यध्वंसोर्नो निशानि वेद्यानम् ।  
विश्वं स देव प्रति वारमानं अने आन्यं पश्यते वसव्यैः ॥४॥

## MANDALA SIX

4. O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

5. O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero-keepers,—many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

6. O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

### SUKTA 14

1. When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

2. The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the priest of the invocation the peoples of men aspire in their sacrifices.

3. Of many kinds are they who seek thy safeguard and strive with the Fire for his riches; men breaking through the Destroyer seek to overcome his lawless strength by the order of their works.

अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् ।  
यस्य त्रसन्ति शवसः सञ्चक्षि शत्रवो भिया ॥४॥

अग्निर्हि विद्यना निदो देवो मर्तमुण्यति ।  
सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥५॥

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।  
वीहि स्वस्ति सुक्षितिं दिवो नून् द्विषो अंहांसि दुरिता तरेम  
ता तरेम तवावसा तरेम ॥६॥

### सूक्त १५

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।  
वेतीद्विवो जनुषा कच्चिदा शुचिर्ज्योक् चिदति गर्भो यदच्युतम् ॥१॥

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।  
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥

## MANDALA SIX

4. The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

5. The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

6. O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

## SUKTA 15

1. Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

2. The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

समिद्धमग्निं समिधा निरा गुणं शुद्धिं पावकं पुरो अघरे प्रियम् ।  
विषं होतारं पुष्कारमद्भुतं कविं सुन्दरीमहं जालवेदसम् ॥७॥

अग्निमग्निं वः समिधा दुवस्यत प्रियमिधं वो अतिथिं गुणोष्णिगं ।  
उष वो गीर्धिरमृतं विवासत देवो देवेषु वनते हि वायं  
देवो देवेषु वनते हि नो दुवः ॥८॥

पावकया यदिवतयन्त्या कृपा क्षामन्तु देव उषसो न मानना ।  
देवेषु यामन्तेतस्य न रण आ यो येषु न तदेषाणां अघरः ॥९॥

होतारं वो अतिथिं स्वर्गिरमग्निं होतारं मनुष्यः स्ववदसम् ।  
विषं न दूषयवचसं सुवर्षितमिहोष्णवदोमरतिं देवमञ्जसे ॥१०॥

स त्वं दक्षस्यावृको वृषो अर्यः परस्यानरस्य तक्षः ।  
रायः पूनी सहसो मयूषवा हविर्धन्वन्तश्च वीर्यहोत्राय सप्रथो  
अरुहोत्राय सप्रथः ॥११॥

## MANDALA SIX

3. Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.<sup>1</sup> O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

4. Crown must thou the guest shining with light, the Male of the Sun-world, the priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,<sup>2</sup> the Carrier of offerings, the Traveller, the Godhead of Fire.

5. He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

6. Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things,—a god, he enjoys our works in the gods.

7. I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

---

<sup>1</sup> or, be our deliverer from the enemy beyond and within us.

<sup>2</sup> or, has its home in the Heaven, or, houses the Light,

तं त्वा वृत्तमन्वददधुं पाथः सं राथः स्पृहेपाथः सहेतो ॥१२॥  
त्वमाने वृत्तवती नि पाहि त्वम् नः सहेसावसवद्यात् ।

त्वमाने पात्युत न पिपथि यस्त आनद कवये अर धीतिम् ।  
यस्तस्य वा निशिति वीदिति वा नमिन्पृथिञ् शवसोत् राया ॥१३॥

तं युवतीकं मुदं त्वञ्चमविद्वत्सी विद्वदं सपम् ।  
स यक्षद्विद्वत् वयुनाति विद्वान् य द्वेयममिन्नरमन्नेषु वीवत् ॥१०॥

विष्वक्मान उभयां अन् वता दूती देवानां रजसो समीपसे ।  
यत् धीति युमतिमावृणीमहेऽथ रमा नस्त्रिवक्त्रथः शिवो भव ॥९॥

त्वा दूतमाने अमन्तं यूप्युगो द्यवाहं दधिरे पायुमीड्यम् ।  
देवासद्वत् सतीसद्वत् आर्गिष विभुं विद्वति नमसा नि धीदरे ॥८॥

8. O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

9. O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

10. May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things<sup>1</sup> do sacrifice for us, may Fire voice our offering in the world of the Immortals.

11. O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

12. O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousand-fold delectable treasure.

---

<sup>1</sup> or, all kinds of knowledge

इमम् यमश्रवद्वर्तिन मर्यातिन वेधसः ।  
यमद्वैक्यमनमानयमसूरं यथाव्याप्यः ॥१७॥

अने विद्वेद्यः स्वनीक देवैक्यविद्वत् प्रथमः सीद योनिम् ।  
कुलायितं धृतवन्तं सवित्रे यज्ञं नय यजमानाय सायु ॥१८॥

अग्नि म्यासि युधितानि हि ह्यो नि त्वा दधीत रोदसी यज्यम् ।  
अवा नो मधवराजसातावायने विद्वानि दुर्दिता तरेम  
ता तरेम तवावसा तरेम ॥१९॥

अने यद्वय विधौ अथरस्य होतः पावकशोच वेदव हि यज्या ।  
ऋता यजासि महिता वि यदभूद्व्या वह यविष्ठ या ते अष्ट ॥२०॥

अग्निहोता गृह्णीतः स राजा विद्वान् वेद अग्निमा जातवेदः ।  
देवानामृत यो मर्यातां यविष्ठः स य यजमानावा ॥२१॥

## MANDALA SIX

13. Fire, the priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

14. O Fire, O Light that makest pure, O summoning priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

15. Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.

Let us pass beyond these things, pass in thy keeping through them safe.

16. O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

17. This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

અરદાજાલ દારૂણ ॥૫॥  
 ત્વમિમા વાયાં પુત્ર દિવોદાસાલ મુન્વતે ।  
 દેવે યજ્ઞે યજ્ઞાયમ્ ॥૪॥  
 ત્વામીલે અથ દિતા મરતો વાજિમિઃ શૂનમ્ ।  
 આન યજ્ઞે મુન્વતે ॥૩॥  
 વેર્યા દિ વેધો અવનઃ પયઃસ દેવાઽજસા ।

આ દેવાન્વાલિ યજ્ઞિ ચ ॥૨॥  
 સ તો મન્દ્રમિમરદ્વરે જિહ્વામયજા મદૈઃ ।  
 દેવેમિમર્નિષ્ણ જને ॥૧॥  
 ત્વામને યજાનાં દેતા ભરવેષાં દિતઃ ।

### સુક ૧૬

અર્યૌરિ તો ગાદેપત્યાનિ સન્તુ તિમ્ભન નરદેજસા સં શિશાપિ ॥૧૯॥  
 વયમ ત્વા ગૃહેપતે જનાનામાન અકર્ષ સ્પિધા વૃદ્ધેતમ્ ।  
 આ દેવાન્વસ્યમતાં શ્વેતાર્ણવો યજ્ઞ દેવેષુ પિરપ્તઃ ॥૧૮॥  
 જાનવા દેવદોતયે સર્વતારા સ્વસ્ત્યે ।

## MANDALA SIX

18. Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

19. O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

## SUKTA 16

1. O Fire, thou art set here in all as the priest of the call in the sacrifice, set by the gods in the human being.

2. Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

3. O ordainer of works, mighty of will, by thy revealing light<sup>1</sup> in the sacrifice thou knowest the tracks of the gods and their highways.

4. Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

5. O Fire, for the Servant of Heaven<sup>2</sup> who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

---

<sup>1</sup> or, with thy straight going

<sup>2</sup> Divodasa

वृद्धेण पुत्रवरम् ॥१४॥  
तस्मै त्वा दध्यङ्गुलिः पुत्र ईषे अयवणः ।

सूतर्षि विद्वत्स्य वासतः ॥१३॥  
त्वामाने पुष्करादध्ययवर्षि निरमन्यत ।

वृद्धेन सुवीर्यम् ॥१२॥  
स नः पूष्य अवाप्यमच्छा देव विवाससि ।

वृद्धेच्छोवा पविच्छय ॥११॥  
तं त्वा समिद्धुरिक्षीरो घृतेन वधयामसि ।

नि होता ससि ब्रह्मिण ॥१०॥  
अन आ याहि वीतये गणानो देवदातये ।

अने पक्षि द्विषो विषाः ॥९॥  
त्वं होता मनुहिता वक्षिंरासा विवृष्टरः ।

विद्वे जूषत कामिनः ॥८॥  
तव प्र पक्षि सर्वशर्मत कर्तुं सुदानवः ।

पक्षेण देवमीळते ॥७॥  
त्वामाने स्वाध्या मतासो देववीतये ।

अवर्चिषस्त्य सुष्टुतिम् ॥६॥  
त्वं वृता अमर्त्य आ वहा देव्यं जनम् ।

## MANDALA SIX

6. Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

7. Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

8. Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

9. Thou art the priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

10. Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the priest of our invocation, on the grass of the altar.

11. O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

13. O Fire, Atharvan churned thee out from the Lotus,<sup>1</sup> from the head of every chanting sage.

14. And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

---

<sup>1</sup> or, on Pushkara; or, the Lotus of the head of every chanting sage.



MANDALA SIX

15. Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

16. Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

17. Wheresoever is thy mind and thou plantest that higher discernment, there thou makest thy house.

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;<sup>1</sup> take then joy in our work.

19. Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

20. This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

21. O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.<sup>2</sup>

22. O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

---

<sup>1</sup> or, let not the fullness of thy treasures meet the eye only of the few; then

<sup>2</sup> or, built the Vast with thy light.

स हि यो मानुषा युगा सीदद्धीना कविकवः ।  
 दूतव ह्यववाहितः ॥२३॥  
 ता राजाना शुचिबलतः सिद्धिस्तन्मादातं गणम् ।  
 वसी यक्षो हि रोदसी ॥२४॥  
 वरवी ते अने संद्विष्टिष्यते मन्दाय ।  
 ऊर्ध्वो नपादमृतस्य ॥२५॥  
 कृत्वा वा अस्तु श्रोत्रोऽथ वा वन्दन्सुरेकणाः ।  
 मत् आनादा सुर्विक्रम ॥२६॥  
 ते ते अने त्वीना इष्यन्तो विरवमयुः ।  
 तन्तो अर्धो अरानोर्वन्तो अर्धो अरानोः ॥२७॥  
 अनितितमेन शोचिषा यासिद्धिदं पत्रिणम् ।  
 अनितो वने रयिम् ॥२८॥  
 सुवीरं रयिमा भर जातवेदो विचक्षण ।  
 वहि रक्षसि मुक्ता ॥२९॥  
 त्वं नः पादुहिंसो जातवेदो अवापतः ।  
 रक्षा यो ब्रह्मणस्त्वै ॥३०॥

## MANDALA SIX

23. This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

24. O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

25. O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

26. Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.

27. These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.<sup>1</sup>

28. Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

29. O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon-keepers.

30. O God who knowest all births that are, guard us from sin and from him that worketh calamity; O Seer of the Word, protect us.

---

<sup>1</sup> or, piercing through the enemies who war against them, (bis).

अग्ने हिरेण्यसंवेष्टः ॥३८॥  
 उपच्छायाभिश्च घृणोत्तमम अग्ने ते वयम् ।  
 अग्ने ससंजमहे मित्रः ॥३७॥  
 उप त्वा एवमसंवेष्टा प्रयस्वन्तः सहस्केत ।  
 अग्ने यद्वेदयद्वि ॥३६॥  
 ब्रह्म प्रजावदा अर जातवदो विवर्षणे ।  
 सीवन्तस्त्य यानिमा ॥३५॥  
 अग्ने मातुः प्रियुषिष्वा विद्वद्युतानो अक्षरे ।  
 सीमद्धः शूक आर्हतः ॥३४॥  
 अग्निर्बृजालि ब्रह्मवन्द इतिवत्स्युर्विपन्यया ।  
 अग्ने वरेण्य वसु ॥३३॥  
 अरुह्यजाय सप्रथः शम्प यच्छ सहस्य ।  
 त्वं तं देव जिज्ञेया परि बाधस्व दुष्कृतम् ।  
 मर्तो यो नो जिघांसति ॥३२॥  
 तत्समाधः पाद्विहंसः ॥३१॥  
 यो नो अग्ने कुरेव आ मर्तो वधाय दाजति ।

## MANDALA SIX

31. The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

32. O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

33. O forceful Fire, extend to Bharadwaja the peace<sup>1</sup> with its wideness; extend to him the desirable riches.

34. Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

35. Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

36. O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

37. O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

38. Like men that take refuge in the shade, we have arrived to the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

---

<sup>1</sup> or, the wide-spreading house of refuge

वीती यो देव मर्तो दुवत्येदनिमीळीतावरे हविस्मान् ।  
 होतारं सत्ययज्ञं रोदत्पोरुत्तानदेत्तो नमसा विवासेत् ॥४६॥

उदन्तं भारतं सुमदजसेण दविष्यन्तं ।  
 शीवा वि आहुजर् ॥४५॥  
 अवा नो याहुता वहेऽसि प्रयांसि वीतये ।  
 आ देवानस्सोमपीतये ॥४४॥  
 अरं वहेति सत्यये ॥४३॥  
 अगने यदेवा हि ये तवाऽऽवाप्सो देव साधवः ।  
 स्थान आ गृहेष्वसि ॥४२॥  
 आ जातं जातवदसि प्रियं विशीतातिष्ठिम् ।  
 स्थान आ गृहेष्वसि ॥४१॥

य देवं देववीतये अरता ययुर्वितसम ।  
 आ स्वे योनीं नि षोदतु ॥४०॥  
 विद्यामसिन् स्वधवरम् ॥४०॥  
 आ यं हृत्ते न जातिनं विद्वां जातं न विभ्रति ।  
 य उय देव शयहो तिममशुङ्गा न वंसगः ।  
 अगने पुरो हरतिष्ठ ॥३९॥

## MANDALA SIX

39. Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

40. They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

41. Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home

42. In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the beloved guest.

43. O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.

44. Come to us, bear towards us the Gods that they may eat<sup>1</sup> of our pleasant offerings and drink our Soma wine.

45. O Fire of the Bringers luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless power.<sup>2</sup>

46. Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted<sup>3</sup> hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.<sup>4</sup>

---

<sup>1</sup> or, come to

<sup>2</sup> or, imperishable

<sup>3</sup> or, outstretched

<sup>4</sup> or, who worships the Truth with sacrifice.

HYMNS TO THE MYSTIC FIRE

आ ते अग्न ऋचा हविर्हृदा तष्टं भस्मासि ।  
ते ते भवतूक्ष्ण ऋषभासो वशा उत ॥४७॥

अग्नि देवासो अग्नियमिन्धते वृत्रहत्तमस् ।  
येना वसूत्याभूता तूळ्हा रक्षांसि वाजिना ॥४८॥

## MANDALA SIX

47. We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftmess by whom the Riches are brought and pierced the demon keepers.

MANDALA SEVEN

दा नो अने धिया रसि सुबोरं रजपत्नं सहेत्य प्रशस्तम् ।  
न पं यावा नरति यावुमावात् ॥५॥

प ते अनयोऽनित्यो वरं निः सुवीरसिः शीघ्रचलं दृमन्तः ।  
यवा नरः समासते सुजाताः ॥४॥

प्रेष्टो अने दीविहि गुरो नोज्ञेयया सूर्या यावळ ।  
त्वां शश्वन्त उप यत्ति बाजाः ॥३॥

तमनिमस्ते वसवो न्युवन् लुप्रतिवक्षमवसे कृतविवत् ।  
दक्षायो यो वम आस नित्यः ॥२॥

अग्नि नरो दीवितिभिररण्याहेस्तव्युतो जनयन्त प्रशस्तम् ।  
द्वेदेवा गृह्यतिममथुम् ॥१॥

सूक्त १

वसिष्ठा सौत्रकेणिः

## VASISHTHA MAITRAVARUNI

### SUKTA 1

1. Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations;<sup>1</sup> Fire that sees afar the flaming master of the house.

2. The Shining Ones<sup>2</sup> have set within in our dwelling-house closely regarding all to guard us from whatever side—that Fire which in his home sits eternal and all-discerning.

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

4. Fires come blazing out supremely from thy Fires, luminous, full of hero-might, there where are assembled men born to the perfect birth.

5. Give us, O Fire, O Forceful One, by the thought the wealth full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

---

<sup>1</sup> or, by the scintillations of their thought the Fire voiced by them;

<sup>2</sup> or, the lords of the riches

पमदवी निरुपमपयाति यज्ञं प्रजावन्तं स्वपत्नं क्षयं नः ।  
स्वजन्मना शोषसा वावधानम् ॥१२॥

मा शूने अग्रे नि षडाम नृणां माशोषसोऽवीरता परि त्वा ।  
प्रजावतीषु कृत्यि कृत्यं ॥१३॥

इमे नरो वृजद्वेत्सु शूरा विदवा अवेवीरसि सन्त्य मायाः ।  
यु से विषयं पनयन्त प्रशस्त्राम् ॥१०॥

वि यो दे अग्रे अग्रे अनीकं मर्ता नरः पित्र्यासः पुत्रा ।  
उतो न एभिः सुमना इहे स्याः ॥११॥

आ यस्ते अग्न इषते अनीकं वसिष्ठ शुक दीदिवः पावक ।  
उतो न एभिः स्तवधैरिहे स्याः ॥१८॥

विदवा आनन्द्य दहिरातीषुभिस्तपोभिः सदहो जल्यम् ।  
य निस्वरं चानयस्वामाविशाम् ॥१७॥

उप यमेति युवतिः सुदक्षं दोषा वस्तोर्होविष्मती धृतावी ।  
उप स्वनमरमतिवर्षुषः ॥१६॥

## MANDALA SEVEN

6. He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering—it is his own dynamic thought that comes to him desiring the Riches.

7. O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

8. O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame forces, so with us too, by those lauds abide.

9. As with those who have turned to thy flame-force mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

10. May these men, heroes in the slayings of the Coverer, who work out the thought I have voiced, overcome all undivine mage-knowledge.

11. O Fire, may we not dwell in the emptiness, nor in house of men where there is no son<sup>1</sup> and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

12. This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

---

<sup>1</sup> or, where no remainder is left

सा नो आनेऽवीरते परा वा दुर्वसिसेऽमनये सा नो अत्ये ।  
सा नः क्षुधे सा रक्षस ऋतावो सा नो दसे सा वन आ जह्युः ॥१९॥

इमी अने वीरतमासि हेव्याऽजखो वक्षि देवतातिमवछ ।  
प्रति न इं सुरभीणि अत्य ॥१८॥  
ते अने आदेवनासि भूरीशानास आ जहियाम निया ।  
उमा ऊवन्ती बहरे मिथये ॥१७॥

अयं सो अनिरादितः पुत्रो यमीशानः समिद्विधे देविष्मान् ।  
परि यमैर्यवदेयं होता ॥१६॥

सेदनिनयो वनूयती निपाति समेद्वारमहेस उरुयात् ।  
सुजातासः परि चरति वीरः ॥१५॥

सेदनिरानीरप्यस्त्वन्यान् यत्र बाजी जनयो वीर्यपाणिः ।  
सहेकपाया अक्षरा समिति ॥१४॥

पाहि नो अने रक्षसो अजुडात् पाहि भूतैररुखो अयायोः ।  
त्वा यूजा पुननायूरीम व्याम् ॥१३॥

13. Protect us, O Fire, from the abhorred Rakshasa, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us.

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

15. This is that Fire who guards those who would conquer, he protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

16. This is that Fire who is called<sup>1</sup> in many lands whom the giver of the offering sets ablaze and has lordship, round whom moves the priest of the call in the rites of the path.

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers.

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers.

19. Deliver us not, O Fire, to strengthlessness, nor to the ill-clad mindlessness, nor to hunger, nor to the Rakshasa, O thou with whom is the Truth, lead us not astray in the house or in the forest.

---

<sup>1</sup> or, given offering

नू मे ऋक्षोऽप्यन उच्छशाधि त्वं देव मधव-द्वयः सुषट्ः ।  
रात्रौ स्थामोभयास आ ते ययं पात स्वस्तिभिः सदा नः ॥२५॥

महो नो आने सुवितस्य विद्वान् रयि सुरिभ्य आ ब्रह्म ब्रह्मन्म ।  
यन वयं सहस्रावन् महेमाऽविशितास आयुषा सुवीरः ॥२४॥

स मर्यो आने स्वनीक रेवानमन्यं य आर्जुहोति हव्यम् ।  
स देवता वसुधान् दधति यं सुरिर्यो पृच्छमान एति ॥२३॥

मा नो आने दुर्मन्ये सर्वेषु देवेऽष्टेऽवनिषु य वीरः ।  
मा ते अस्मान् कुर्मतयो भूमाविष्वक् देवस्य धृनो सहस्रो नयान् ॥२२॥

त्वमान् सुहो रथसदृक् सुदीनो धृनो सहस्रो विदोहि ।  
मा त्वं सदा तनयं नित्य आ धवमा वीरो अस्मभयो वि दासीत् ॥२१॥

नू मे ऋक्षोऽप्यन उच्छशाधि त्वं देव मधव-द्वयः सुषट्ः ।  
रात्रौ स्थामोभयास आ ते ययं पात स्वस्तिभिः सदा नः ॥२०॥

MANDALA SEVEN

. Now, O Fire, teach to us the Words, do thou, O  
God, speed them to the lords of plenty, may both we and  
they abide in thy grace, do you protect us ever with all  
kinds of weal.

21. Thou, O Fire, art swift to our call and rapturous is  
thy vision; O son of force, shine with a bright light. Burn  
us not since in thee and with thee is the eternal Son, let  
not the strength of the hero in us break us to pieces.

22. Mayst thou not, who art with us in these god-  
kindled fires, denounce us for difficulty to bear thee; may  
not wrong thinkings from thee, O son of force, even by  
error come to us.

23. O Fire, O thou with thy flame-force, rich with Treas-  
ure, become the mortal who casts his offerings in the  
immortal; that godhead finds in him the conquest of the  
riches to whom comes questioning the illumined seer,  
the seeker.

24. O Fire, thou art the knower of the great and happy  
path, bring to the illumined seers the vast Treasure by  
which, O forceful one, with a life unwasting, heroic in  
strength we may take rapture.

25. Now, O Fire, teach to us the Words, do thou,  
God, speed them to the lords of plenty, may both we and  
they abide in thy grace, do you protect us ever with  
kinds of weal.

१ योषणे दिव्ये सहे न उषासानकला सुदुखे धनः ।  
पदा पुष्टे सधोनी आ यक्षिणे सुविवाय अयतस्य ॥६॥

स्वाध्या वि कुरी देवयन्तोऽविश्रयं रयपुदेवताता ।  
पूर्वा शिरो न मातरा रिहोण समधुवो न समनेवज्जन् ॥५॥

सपुधो भरमाणा अभिभू प्र वज्जते नमसा बहिःरानी ।  
आर्जुनाना धनपुष्टं पुष्टदेवधुवो रिहोण सपुधवस्य ॥४॥

ईश्वर्यो वो असुरं सुदक्षमानवतं रोदसी सत्यवाचसम् ।  
मनेवदनिन मनुना समिद्धं समधवारय सदभिन्महेम ॥३॥

नराशंसस्य महिमानमेवामुप स्तोत्राण यजतस्य धनः ।  
ये सुक्तावः श्रुतयो विधुधाः स्वदनिन देवा उभयानि हव्या ॥२॥

शुक्ल नः समिधमाने अथ शोचा वृद्धे यजतं धूमधुवनम् ।  
उप स्यादिव्यं सान्द्रं सान्द्रं स रश्मिभिरततनः सूर्यस्य ॥१॥

२ अथ

## MANDALA SEVEN

### SUKTA 2

1. Cleave to our fuel, O Fire, today, illumine the vast<sup>1</sup> pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

2. Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought-gods, they take the taste of both kinds of offerings.

3. Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greatness ever for the pilgrim-sacrifice.

4. Desiring to serve, bringing the offering, kneeling with prostration they pluck the sacred grass; O priests of the pilgrim-sacrifice, casting it into the Fire speckled, with luminous back, brighten him with the offering.

5. The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

6. May too dawn and night, matrons great and divine, like good milch cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.<sup>2</sup>

---

<sup>1</sup> or, blaze out vastly

<sup>2</sup> or, be with us for our happy journey.

अग्निं वो देवमग्निर्नामः सजोषा यजिष्ठं देवमध्वरे कृणुध्वम् ।  
यो मय्येषु निष्प्रविविधैस्तावा तपुर्मर्था यज्ञाधः पावकः ॥१॥

### सूक्त ३

आ याहुना समिधानो अर्वाङ्मन्त्रो देवः सरथं गुरेभिः ।  
बाहुन आस्तामसिद्धिः सुगुत्रा स्वाहा देवा अमृता मादधन्ताम् ॥११॥

वनस्पतेश्च सजोष देवानग्निर्नामः शोभता सुदधानि ।  
सुहृदोता सत्यतरो यजानि यथा देवानां जनिमानि च ॥१०॥

तमस्त्रुरीषमथ पौषधित्यं देव त्वष्टाव रराणः स्पृश ।  
यतो वीरः कर्मणः सुदक्षो युक्तायावा जायते देवकामः ॥९॥

आ भारती भारतीभिः सजोषा दृढा देवैर्मनुष्यभिरग्निः ।  
सरस्वती सारस्वतीभिरवर्कः तिषो देवीर्वाहिरेव सद्य ॥८॥

विष्णु यज्ञे मातृषु काङ्क्षन्त्ये वा जातवेदसा यजध्वम् ।  
ऊहं नो अध्वरं कृतं देवेषु नो देवेषु वनथो वायसिणि ॥७॥

## MANDALA SEVEN

7. I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in Swaha.

## SUKTA 3

1. Create for yourselves in the sacrifice with a common joy in him the divine Fire along with all the fires, the strong for sacrifice, the messenger who is in mortals the possessor of Truth, inwardly permanent, whose food is Light, with his head of burning flame, the purifying Fire.

तेषाम् अग्रे अस्मिन्महोत्सवेऽभिः शतं पूर्वमस्मिन्महोत्सवेऽभिः ॥७॥  
 यथा वः स्वाहेनयं दास्ये परीक्षामिदं वदन्ति ॥८॥  
 सुसूक्तं ते स्वनीकं प्रतीकं वि यद् कस्यो न रोचते उपाकं ।  
 दिवो न ते नम्यतेति श्रुत्वादिचको न सूरः प्रति चापि आनमं ॥९॥  
 तस्मिन् दोषा नमुषसि यद्विदमस्मिन्महोत्सवे न सन्त्यत नरः ।  
 निशाना अतिथिमस्य योनीं दौघाय शोचिराहृतस्य वृत्तः ॥१०॥  
 वि यस्य ते पूज्यतां पात्रो अश्वदे तेषु यदवा समवर्तते अरभः ।  
 सेनैव श्रुत्वा प्रसिद्धिं पति यवं न दत्तं जुहोति विद्विष ॥११॥  
 उदे यस्य ते नवजातस्य वृत्तान्ते वरन्त्यवरा इधानाः ।  
 अचला दामरुषो धूमं पति सं दूतो अग्रे इयमे हि देवान् ॥१२॥  
 प्राथम्येनो न यवसेविष्यन् यदा महिः संवरणाद् आरुतः ।  
 आदस्य वानो अग्रे वानि शोचिरस्य स्म ते वज्रं कृत्वास्ति ॥१३॥

## MANDALA SEVEN

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.

3. O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods.

4. The might of thee moves wide over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting-grain of barley.

5. Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

6. O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou showest thy light like a Sun.<sup>1</sup>

7. So that we may give for you with Swaha, to the Fire we stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

---

<sup>1</sup> or, like the light of the Sun.

अस्य देवस्य संमहनीके यं मतसिः स्येवं जायते ।  
नि यो गमं पौरुषेयमीमवीच कुरीकममिनरामवे सुशोच ॥३॥

स गृन्तो अमिनस्तरुणादिवदस्य यतो यविलो अजनिष्ट मातुः ।  
स यो वना युवते सुविदन् अरि विवदना समिदसि सद्यः ॥२॥

य वः शुक्राय मानवे भरुवं द्विष्टं मतिं चान्तये युयुत्सु ।  
यो देव्यानि मातृया जनेष्वन्तविद्वद्वाणि विद्वंसना निगानि ॥१॥

## ४

पुना नो अग्रे सौमगा विदीह्यामि ऋतं युवेतसं वनेम ।  
विद्वदा स्तोत्रेभ्यो गृणते च सस्य युवं पात स्वस्तिभिः सदा नः ॥१०॥

निर्धुत् पूनेव स्वस्तिभिः सुविद्याभिर्वेद्यया कृपा तन्वा रोचमानः ।  
आ यो माजीरुवोन्मा जनिष्ट देवपुत्राय सुकृतेः पावकः ॥९॥

या वा ते सन्ति दक्षिणं अर्धं निरी वा यामिर्नवतीरुव्याः ।  
नामिभः सुनो सहेतो नि पाहिं स्मत् सुरीज्ज्वातिरुज्ज्वातवेदः ॥८॥

## MANDALA SEVEN

8. The inviolate powers which are there for the giver, the Words with which thou guardest the powers that are human, with these protect us, at once illumined seers and thy adorers, O son of force, O knower of all things born!

9. When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

## SUKTA 4

1. Bring forward for the Fire, for the brilliant Light, thy mind and thy purified offering, the Fire who travels with knowledge between all the divine and human births.

2. May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment.

3. In the rendezvous of this god in his flame-force, one whom mortals have seized, a white flame, and he has proclaimed that strong human grasp, Fire has illumined that which is ill-lit to the human being.

# HYMNS TO THE MYSTIC FIRE

अयं कविरकविषु प्रवेता मत्तैष्वनिरमृतो नि धायि ।  
स मा नो अत्र जुहुरः सहस्रः सदा त्वे सुमनसः स्यात् ॥१॥

आ यो योनिं देवकृतं ससाद कृत्वा ह्यनिरमृतां अतारोत् ।  
तमोषधीरत्र वनिनश्च गर्भं भूमिश्च त्रिव्यधायसं बिभर्ति ॥५॥

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दाताः ।  
मा त्वा वयं सहसावन्नवीरा माश्रयः परि षदाम मादुवः ॥६॥

परिषष्टं ह्यरणस्य रेक्णो नित्यस्य रायः पत्यः स्यात् ।  
न दोषो अग्ने अन्यजातमस्त्यचेतानस्य मा पयो वि दुक्षः ॥७॥

नहि प्रमाथारणः मुशेवोऽन्योदर्यो मनसा मत्तवा उ ।  
अथा च्चिदोक्तः पुनरित् स एत्याऽज्ञोवाज्यभीषाळु नव्यः ॥८॥

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवधात् ।  
सं त्वा ध्वत्समन्वदभ्येनु पायः सं रयिः स्मृह्याय्यः सहस्रो ॥९॥

## MANDALA SEVEN

4. This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

5. He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

6. Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.

7. To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

8. Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

9. Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

स्वामाने हिरतो वावशाना निरः सवले धुनयो धृतावोः ।  
पतिं कृष्टीनां रथं रथीणां वैश्वानरमुपसां केतुमहोम् ॥५॥

तव त्रिधातुं पृथिवी उत द्यौर्वैश्वानरं वनमाने सवन् ।  
तं मासा रोदसी आ तनयप्राजखेण शोचिषा शोचिषानः ॥४॥

त्वदभिया त्रिधा आपयसिष्वनीरसमना जहेतीश्विजानानि ।  
वैश्वानरं पुरे वै शोचिषानः पुरी यदने वरयशदीदः ॥३॥

पृष्टे दिवि धात्यनिनः पृथिव्यां नेना सिन्धुनां वृषभः सिन्धुनाम् ।  
स मानुषीरसि त्रिधा वि भाति वैश्वानरो वावृषानो वरेण ॥२॥

प्रानये तवसे भरव निरं दिवो अरनये पृथिव्याः ।  
यो त्रिवेवेषाममृतानामुपत्य वैश्वानरो वावृषे जागर्वाङ्मैः ॥१॥

५ मं

एता नो आने सोमया दिवोहोमि अर्चं सुवेतसं वरेम ।  
विश्वो स्तोत्रयो ग्राते च सन्तु ययं पात स्वस्तिभिः सदा नः ॥१०॥

## MANDALA SEVEN

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

### SUKTA 5

1. Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful.

2. Fire, sought for, was set in heaven and in earth, the leader of the rivers, the Bull of things that are stable; he shines upon the human peoples, the universal godhead growing by that which is supreme.

3. In fear of thee the black<sup>a</sup> Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torest them and flamedst forth in his front.

4. O Fire, O universal godhead, earth and heaven and the mid realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

5. To thee, O Fire, the Words, thy shining horses, impetuous and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days.

कविं केतुं धांसि भानुमद्विन्दन्ति वां राज्यं रोदन्त्याः ।  
 पुरंदरस्य गीर्धिरा विवासेऽनन्तवानि पूव्या महानि ॥१॥  
 ५ सभाजो असुरस्य प्रशस्तिं पुंसः कृष्टीनामनुमाहस्य ।  
 इन्द्रस्यैव ५ तवसरकृतानि वन्दे दाहं वन्दमानो विवक्षि ॥१॥

### सूक्त ३

तं नो आने मधवऋचः पुरुषं रयि नि वाजं श्रुत्य युवस्व ।  
 वैश्वानर महि नः शंस पच्छ रुद्रमिराने वसुभिः सजीवाः ॥१॥  
 यया राघः पितृवसि विरववारं पूष्य श्रुवां वाङ्मूषं मरुयि ॥८॥  
 नामान् अस्मे इषमेरुयस्व वैश्वानर शुमन्तो जातवेदः ।  
 त्वं भुवना जनपदयामि कथययामि जातवेदो दशस्यन् ॥७॥  
 स जायमानः परमे व्योमन् वायुर्न पाथः परि पांसि सद्यः ।  
 त्वं दस्यूर्गोक्षो अग्न आज उर व्योतिजनपदयामि ॥६॥  
 त्वं असृष्टं वसवो न्युवनं कर्तुं हि ते मित्रमदो जुषन्त ।

## MANDALA SEVEN

20. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

21. Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

22. Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

23. O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

24. O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

25. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

वर्हिषदा पुष्टं मयानो आ यज्ञिये चित्राय श्रयेताम् ॥६॥  
उत योषा दिव्ये मही न उषासानवता सुदुष्टव श्वेनः ।

पूर्वा विश्वं न मातरा रिद्वेण समुर्वो न समनेवञ्जन् ॥५॥  
स्वाध्या वि कुरो देवयन्तोऽविश्वयं रथयुर्ववताता ।

आर्जुनाना वृत्तपुष्टं पृष्टददवपुर्वो दिवेषा मर्जयवम् ॥४॥  
समुर्वो भरमाणा अभिभू प्र वञ्जते नमसा वर्हिरेनो ।

मनेवदन्ति न मनुना समिद्धं समवराय सदभिमन्हेम ॥३॥  
ईळेय वो असुरं सुदक्षमानर्द्धं रोदसी सत्यवाचम् ।

ये युक्तावः शुचयो विप्रधाः स्वदन्ति देवा उभयानि द्वेया ॥२॥  
नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।

युष्टव नः समिधमाने अथ गोवा वृद्धे यजतं भूममूचत ।  
उप स्मृता दिव्यं सान् स्तुतः सं रतिमभिरतननः स्तुतस्य ॥१॥

२ वृत्ति

## MANDALA SEVEN

6. Into thee, the Shining Ones<sup>1</sup> cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou threwst the Destroyers out from the house bringing to birth a wide Light for the Aryan.

7. As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou criest aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

8. O Fire, O universal godhead, O knower of all things born, send into us that luminous impulsion by which, O thou in whom are all desirable things, thou nourishest the achievement of a wide inspired knowledge for the mortal giver.

9. O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.<sup>2</sup>

## SUKTA 6

1. I adore the Render, adoring I proclaim by my speech the deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples.

2. Him they send the seer, the ray of intuition, the foundation, the light on the hill, the kingdom of peace in earth and heaven; I illumine with my words the great and ancient laws of working of Fire who rends the cities.

<sup>1</sup> or, the Lords of the riches

<sup>2</sup> or, a vast refuge.

आ देवो दे दे वृन्त्या वयं नि वैश्वानर उविता सूर्यस्य ।  
आ समुद्रादवतरादा परस्मादाग्निनदे दे विव आ पृथिव्याः ॥७॥

यस्य शम्भुश्च विश्वे जनास एवैतत्स्थः सुमति मिश्रमाणाः ।  
वैश्वानरो वरमा रोदस्थोराग्निनः समाद पित्रोश्चपृथग् ॥८॥

यो देहो अनमयद् वधरत्नयो अयपत्नीश्चसद्वकार ।  
स निरुध्या नदेषा यज्ञो अग्निविश्ववक्त्रं बलिहृतः सद्योमिः ॥९॥

यो अप्पादीने तमसि सदानीः प्राचीवकार नृतमः शर्वोमिः ।  
तमोशानं वरवो अग्निं गृणीषुऽनानतं दमयन्तं पूतयूतं ॥१०॥

त्यक्तुं यज्ञिनो मध्यवाचः पूर्णो रश्मिर्देहो अयवो अयवान् ।  
यस्य तान् वर्यूरग्निना विववाय पूववकारा ॥११॥

## MANDALA SEVEN

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these the Destroyers Fire has scattered before him; supreme he has made nether in their realm those who will not to do sacrifice.

4. The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front; that Fire I proclaim, lord of the Treasure, who is never bowed, who tames those that make battle against him.

5. He bent down the walls by his showering blows, he who has made the dawns wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples bringers to him of his taxes by his forceful might.

6. He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, Fire to the lap of the father and mother.

7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

अथादि पूर्वो वीक्ष्यमाणानिब्रह्मा ज्ञेयम् ।  
 सौन्दर्यं यं पृथिवी वाय्वानि आ यं हेतोः यजति विश्ववार्त्तम् ॥५॥

॥ श्री गणेशाय नमः ॥  
॥ श्री गणेशाय नमः ॥

प्राचीना यज्ञः सुधत्त हि वाहेः प्राणान् आनरुजिह्वा न हिता ।  
आ मानरु विप्रवदारे हिवानो यतो यविष्ठ जसिष्ठ सुशेवः ॥३॥

आ धादिनात् पश्चात् अन्ति स्वे वा मन्त्रे देवानां सख्यं वर्धयामः ।  
आ सा नि शिखरं दधते पृथ्व्या चतसृषुर्वापरावर्तमानि ॥१॥

॥ ११ ॥

## MANDALA SEVEN

### SUKTA 7

1. Even though a god putting forth his force, I drive him forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

2. O Fire, come to us along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire.

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

4. Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

5. He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the priest of the call sacrifices for in him are all desirable things.

कदा नी अने वि वसः सुवर्षित काम स्वधाम्नावः शस्त्रमानः ।  
कदा भवेम पतयः सुदृश राधा वनरात्री दुष्टरस्य साधोः ॥३॥

अयम् ए सुमहो अवधि होला मन्त्री मन्त्री यज्ञो अग्निः ।  
वि आ अकः सप्तजानः पृथिव्या कौलपविरोधधीमन्त्रवक्ष ॥२॥

इह राजा समर्थ नमोभ्यस्त्य प्रतीकमाहितं धीमन् ।  
नरो ह्येधिमन्त्रीते सबाध आग्निमय उषसामधीमन् ॥१॥

## ८ श्रुत

न त्वामान ईमहे वसिष्ठा ईशानं सृजो महेशो वसुधाम् ।  
इह स्तोत्रेभ्यो मधव-इय आनन्दं ययं पात स्वस्तिभिः सदा नः ॥७॥

एते श्रुतार्थविवरणानि भवन् यं वारं नमो अलक्ष्मणे ।  
य ये विद्वान्तिरन्त ओषसाणा आ ये स अस्त्य दीपयज्ञानस्त्य ॥६॥

## MANDALA SEVEN

6. These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishtas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

## SUKTA 8

1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

2. He verily is that great one whom one knew, the rapturous priest of man, the mighty one, the Fire; he has found wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all<sup>1</sup>-accomplishing and unassailable?

<sup>1</sup> or, perfect

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत् सूर्यो न रोचते बृहद् भाः ।  
अभि यः पूरं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥४॥

असन्नित् त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।  
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्धस्व तन्वं सुजात ॥५॥

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।  
शं यत् स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥६॥

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् ।  
इषं स्तोतृभ्यो मघवद्भ्य आनङ् यूयं पात स्वस्तिभिः सदा नः ॥७॥

### सूक्त ९

अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।  
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु ब्रविणं सुकृत्सु ॥१॥

स सुकृतुर्यो वि दुरः पणीनां पुनानो अर्कं पुरुभोजसं नः ।  
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राभ्याणाम् ॥२॥

## MANDALA SEVEN

4. The voice of the Fire of the bringer is heard more and more when he shines like a sun, a vast light; Fire who stands over man in his battles has broken flaming into a blaze, the divine guest.

5. In thee were our many callings and thou becomest right-thoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body.

6. This is the word that rose into birth for the Fire, it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

## SUKTA 9

1. He awoke from the lap of the dawns, their lover, the rapturous priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives the many enjoyments; the rapturous priest of the call, who dwells in the house of men, is seen through the darkness of the nights.

उषो न जातः पूष पावो अश्वदेविवद्युतदेविवच्छीर्यवानः ।  
वृषा देविः दृषिषरा भालि भासा विषो विन्वान उशनीरजीमः ॥१॥

## सप्तम १०

त्वामाने समिधानो वसिष्ठो ब्रह्म देव यक्ष राधे पुरंधिम ।  
पुरुषीया जातवेदो जस्व भूय पात स्वस्तिभिः सदा नः ॥६॥

अने पाहि देव मा विषया देवा अह्ना अहोकेता गान ।  
सरस्वती मरुतो अश्विनपु यक्ष देवान् रत्नवेधाय विप्रवान् ॥५॥

कुंठयो वो मनुष्यो गुणैः समना अश्विचक्रातवेदाः ।  
सुवेदेडा भान्ना यो विभालि भालि गावः समिधानं वृधन् ॥४॥

अमूरः कविरदितिविप्रवदान् लुप्तसमिभो अतिथिः विषो नः ।  
विश्वामान्वेषसा माययुधा गमः प्रस्व आ विवेश ॥३॥

## MANDALA SEVEN

3. The seer free from ignorance, the boundless, the luminous, a friend happily met,<sup>1</sup> our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born, Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

5. O Fire, go on thy embassy and fail not towards the gods with the company of those who fashion the Word: sacrifice to Saraswati and the life-powers, and two riders of the horse and the waters and to all the gods for the giving of the ecstasy.

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess<sup>2</sup>: many are the roads of thy approach, O knower of all things born. Do you always guard us with all kinds of weal.

## SUKTA 10

1. As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawns.

---

<sup>1</sup> or, happy in thy sessions, our friend,

<sup>2</sup> or, to her who is the tenant of the city:

त्वामीळते अगिर् दयाय हविष्मन्तः सदस्मिन्मन्त्रासः ।  
यस्य देवरासदो बहिरान्तेऽहोऽप्यस्मै युक्तिना भवन्ति ॥२॥

महो अस्पृश्वरस्य प्रकृते न ऋते त्वदमृता सादयन्ते ।  
आ विउवर्ध्मिः सरथं ग्राहि देवान्मानं हेतो प्रथमः सदहे ॥१॥

## श्लोक ११

सहं हेतोरासुमिधो यविष्मन्तं विधा कृळते अवर्ये ।  
स हि क्षमावा असवदं रथीणामन्तर्दो कृते यजयाय देवान् ॥५॥

इदं नो आनं वसुभिः सजोषा यदं खद्विभरा वहे वृहेत्तमं ।  
आदित्यभिभरदितं विउवर्ध्म्या वृहेत्पतिसमवर्ध्मि विउवर्ध्म्या ॥४॥

अवष्टा गिरो मन्थो देवयन्तीरन्ति यन्ति इतिवः मिश्रमाणाः ।  
सुसदंशं सुमतीकं स्वउषं हेत्यववाहेमरन्ति मानुषाणाम् ॥३॥

स्वर्णं वस्त्रोत्पलसामरीषं यशं तन्वाना उतिषो न मम ।  
अग्निर्जन्मानि देव आ वि विष्टान् प्रवदं कृते देवयावा वनिष्ठः ॥२॥

## MANDALA SEVEN

2. It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

4. O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bring vast Rudra, with the Adityas bring the boundless and universal Mother, with those who have the illumined word bring the master of the word in whom are all desirable things.

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

## SUKTA 11

1. Thou art the great conscious perception of the pilgrim-sacrifice, without thee the immortals have no rapture; come in one chariot with all the gods, take thy seat within, O Fire, as the supreme priest of the call.

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sitst with the gods on a man's seat of sacrifice, happy for him become the days.

त्वं वरुण उत मित्रो अग्रे त्वां वरुणि मतिमिवांसिष्ठाः ।  
त्वे वसु सुष्मनाग्निं सन्तु यूपं पात स्वस्तिभिः सदा नः ॥३॥

स मङ्गी विरवा कुरताग्निं साङ्गिनाग्निः षड्वे दस आ जातवेदाः ।  
स नो रक्षिषद् कुरितादववद्यादस्मान् गुणान् उत नो मघोनः ॥२॥

आत्म महे नमसा यविष्ठं यो दीदाय समिष्टः त्वे कुरोण ।  
विश्रम्यान् रोदसी अन्तरवो स्वाङ्गितं विरवतः प्रत्यञ्जसम् ॥१॥

## सूक्त १२

आग्ने वहे देविरद्याय देवाग्निर्दृष्ट्येष्ठास इहे मादयन्ताम् ।  
इमं यज्ञं दिवि देवेषु धेहि यूपं पात स्वस्तिभिः सदा नः ॥५॥

अग्निरोशे बहेतो अथरत्यऽग्निर्निर्विद्वत्स्य देविषः कृतस्य ।  
मर्त्तुं हेत्य वसवो ऊषन्ताऽथा देवा दीधिरे हेत्यवाहेम् ॥४॥

त्रिविद्वदन्तोऽयं विष्किर्तुर्वसुनि त्वे अन्तर्दृष्टिषु मय्यपि ।  
मनुवदन्त इहे यज्ञि देवान् मवा नो दूतो अभिशक्तिपात्रा ॥३॥

## MANDALA SEVEN

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

4. The Fire has power for a vast pilgrim-sacrifice, Fire is a master of every offering made, for to his will cleave the Shining Ones, so the gods established him as the carrier of the offerings.

5. O Fire, bring the gods to eat of the offerings, may they with Indra as their eldest take here their rapture, establish this sacrifice in heaven in the gods. Do you always guard us with all kinds of weal.

## SUKTA 12

1. We have come with a great prostration of surrender to the ever-young Fire who has shone out blazing in his own home rich of lustre between the wide firmaments and filled with the offerings cast in him he moves facing every side.

2. He overcomes all evils by his might: the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, us when we speak the words and us when we are lords of the plenty.

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vasishtas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.

वयं ते अगने ससिमा विधेम वयं दाशेम सुहृन्तो यजत्र ।  
वयं पूजन्ताव्यरस्य हृत्तव्यं देव देविषा मद्रशीवे ॥२॥

ससिमा जातवेदसे देवाय देवहृत्विभ्यः ।  
देविभ्यः शुक्रशीविष नमस्विभ्यो वयं दाशेमामनये ॥१॥

### सूक्त १४

जातो यजान भवता व्यस्यः पशून् न गोषा इयुः परिज्या ।  
वैश्वानर ब्रह्मणो विन्द गातुं ययं पात स्वस्तिभ्यः सदा नः ॥३॥

नमामां शोचिषा शोचिषान् आ रोदसी अयूणा जायमानः ।  
त्वं देवा अमिश्रतेरस्युज्जो वैश्वानर जातवेदो महिषा ॥२॥

ग्रामाय विवशुवे विषयवेऽसुरेन मनम शीत भरवम् ।  
अरे देवि न वीहिषि शीणानो वैश्वानरस्य यतये मतीनाम् ॥१॥

### सूक्त १५

## MANDALA SEVEN

### SUKTA 13

1. To Fire all-illuminating, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

2. Thou, O Fire, illuminating with thy light fillest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

3. When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

### SUKTA 14

1. To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

2. May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

सेमां वेतु वषट्कृतिसमिन्जुषत नो गिरः । यजिष्ठा ह्यववाहिनः ॥६॥

स्याद्विं यस्य श्रियो वृक्षे रपिवर्गवर्तते यथा । अथ यज्ञस्य शोचतः ॥५॥

नव नु त्त्वोसमानये द्विः उपेनाय जीजनम् । वरुः कृषिद्वं वनाति नः ॥४॥

स नो वेदो अमात्यमानो रक्षति विजयतः । उवात्मान् पात्तवहेसः ॥३॥

यः पञ्च वर्षणीरसि निषसाद वसेदसे । कविर्गृहपतिर्गुवा ॥२॥

उपसहाय मीळ्द्वेष आस्ये जुहुता द्विः । यो नो नोद्विषमाप्यम् ॥१॥

४५

आ नो देवोऽस्य देवद्वैतमाने याद्वि वषट्कृति जुषाणः ।  
गुप्तं देवाय दातातः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

## MANDALA SEVEN

3. Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry "Vashat", to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

### SUKTA 15

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

2. He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth.

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.

4. Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

5. He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

6. May he take knowledge of this cry of "Vashat", may the Fire cleave<sup>1</sup> to our words who is the carrier of the offerings and most strong for sacrifice.

---

<sup>1</sup> or, take pleasure in

त्वं नः पाद्विहसो दीषावत्तरयायतः । दिवा नक्तमवाप्त्य ॥१५॥

अथा सहे न आपत्यनायवृष्टौ नृपतिभ्यः । पुंभवा शतभूमिभिः ॥१४॥

आने रक्षा णो अहेसः प्रति एष देव दीषतः । नृपवृष्टौ दहे ॥१३॥

त्वमाने वीरवद् यशो देवदेव सविता आगः । विजिह्व दानि वायुम् ॥१२॥

स नो राधांस्या अरुणानः सहसो यशो । आदेव दातु वायुम् ॥११॥

अग्नी रक्षांसि सधति शुक्रशोचिवरमन्यः । शुचिः पावक ईड्यः ॥१०॥

उप त्वा सातय नरो विप्रासो यति धीमतिभ्यः । उपाक्षरा सहस्रिणी ॥९॥

क्षय उज्ज्वल दीविहि त्वानयत्त्वया वयम् । सुवीरवत्त्वमन्यः ॥८॥

ति त्वा नश्य विजयते द्युमन्तं देव धीमहि । सुवीरमान आहुत ॥७॥

## MANDALA SEVEN

7. O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

8. Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

11. Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

12. Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

14. Now unviolated become to us a mighty iron city hundred fortified for the protection of men.

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity—thou art by day and night inviolable.

क्रिय रत्नं यजमानाय सुकृती त्वं हि रत्नया असि ।  
आ न श्रुते विद्याहि विद्वत्सुविजं सुशोभो यद्वत् ॥६॥

वमनं गृह्यतिरत्नं होता नो अवरः ।  
त्वं पोता विद्वत्वार प्रवेता यक्षि वीक्षि च वायम् ॥५॥

तं त्वा कृतं कृणुहे यदास्तमं देवा आ वीतये वहे ।  
विद्वत्वा सुनो सहसो मर्त्यभोजना रत्नव तद् यत् त्वेमेहे ॥४॥

उदस्य शीघ्ररत्नधादाजुज्ञानस्य मीळुषः ।  
उद् अमासो अरुषासो विविस्मयः समनिनिमन्वते नरः ॥३॥

स योजते अरुषा विद्वत्सोऽजासा स कुद्वत् त्वाहितः ।  
सुब्रह्मा यशः सुशोभो वसुनां देवं राखो जनानाम् ॥२॥

एता वो अग्नि नमसोर्जो नयामा हुवे ।  
प्रियं वेतिष्ठमरतिं स्वध्वरं विद्वत्स्य दूतममृतम् ॥१॥

## MANDALA SEVEN

### SUKTA 16

1. With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

2. He yokes the two shining steeds that bring all enjoyments, well-fed with the offerings swiftly may he run; to be worshipped with sacrifice he of the perfect Word, accomplisher of the riches, the divine achievement of men.

3. Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

4. Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

5. Thou, O Fire, art the master of the house, thou art the priest of the call in our pilgrim-sacrifice, thou art the purifying priest, he in whom are all desirable things, the conscious thinker; sacrifice and reach the object of our desire.

6. O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।  
यन्तारो ये मघवानो जनानामूर्वान् दयन्त गोनाम् ॥७॥

येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।  
ताँस्त्रायस्व सहस्य द्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

स मन्द्रया च जिह्वया बह्विरासा विदुष्टरः ।  
अग्ने रयि मघवद्भ्यो न आ वह हव्यदार्ति च सूदय ॥९॥

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।  
ताँ अंहसः पिपृहि पतृभिष्ट्वं शतं पूर्भिर्यविष्ठय ॥१०॥

देवो वो द्रविणोदाः पूर्णं विवष्ट्यासिचम् ।  
उद् वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥११॥

तं होतारमध्वरस्य प्रचेतसं वर्हि देवा अकृण्वत ।  
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे ॥१२॥

## MANDALA SEVEN

7. O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the widenesses of the Rays.

8. Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,<sup>1</sup> O forceful Fire; give to us the peace that hears the Truth from afar.

9. Do thou then with thy rapturous tongue, for thou art the bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

10. They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

11. The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the godhead carries you on your way.<sup>2</sup>

12. The gods have made him the priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

---

<sup>1</sup> or, from betrayal and from bondage

<sup>2</sup> or, brings to you the Riches.

ते ते देवाय दायातः स्याम सद्भि नो रत्ना वि दध दयानः ॥७॥

त्वाम् ते दधिरे दध्वावाहे देवासी अम ऊज् आ नपातम् ॥६॥

वंस्व विदवा वायुणि प्रवेतः सत्या भवन्वाशिषो नो अह ॥५॥

स्वधरा करति जातवेदा यक्षद् देवा अमृतान् पिप्रयच्छ ॥४॥

अम वीहि दधिषा यक्ष देवान् स्वधरा ऊर्षिह जातवेदः ॥३॥

उत इर उदातीव अयत्तामृत देवा उदात आ वहेहे ॥२॥

अम भव सुषमया समिद्ध उत वीहेरिष्या वि स्तणीतम् ॥१॥

४७

## MANDALA SEVEN

### SUKTA 17

1. O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

2. Let the doors of aspiration swing open; bring here the aspirant gods.

3. Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

7. Those may we be who give to thee, the godhead, go vast upon thy way and found for us the ecstasies.

MANDALA EIGHT

अमन् त्वाकामया गिरा ॥७॥

आ ते वल्लो मनी यमत् परमाच्चरत् सधस्थान् ।

विश्व विप्रालोचसे देव मनीस अतप । अग्नि गोविन्दैवामहे ॥६॥

मनी अमर्युत्य ते अग्नि नाम मनमहे । विप्रालो जातवेदसः ॥५॥

अग्नि विश्व सन्तमहे यज्ञ मनीस रिपोः । नोप वैवि जातवेदः ॥४॥

स त्वमस्मदप द्विषो युयवि जातवेदः । अदेवीरान् अरालीः ॥३॥

त्वमसि प्रशस्तो विदधुषु सहेत्य । अमन् रथीरव्यवराणाम् ॥२॥

त्वमग्ने वनपा असि देव आ मर्युत्वा । त्वं यज्ञोत्प्लीड्यः ॥१॥

अथ ११

वरसः काण्वः

## VATSA KANWA

### SUKTA 11

1. O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

2. O forceful one, it is thou who art to be expressed in the findings of knowledge; O Fire, thou art the charioteer of the pilgrim-sacrifices.

3. So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

4. Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

5. Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

अहो नपातं सुभां सुदीविनिमनं श्रुतशोचिषम् ।  
स नो विजस्य वरुणस्य सो अपामा सुतं यक्षते दिवि ॥४॥

यजिष्ठं वा ववसहे देवं देवता होतारममन्यम् ।  
अस्य यवस्य सुकर्म ॥३॥

विमनरतिं विप्र विजशोचिषमनिमनीच्छिष्य यन्तुम् ।  
अस्य सौम्यस्य सोमस्य प्रमदवारिण्य पूर्यम् ॥२॥

तं गृध्रा स्वर्गं देवासा देवमरतिं वधिवरे ।  
देवता हव्यमोहिरे ॥१॥

सुवत् १९

सोमसिः कापवः

यन्ते हि कमीडयो अथरेषु सनात्त होता नय्यव सति ।  
त्वा वातं तव प्रियप्रवाडसम्यं च सोमामा यजत् ॥१०॥

समन्तवर्तिनमवसे वाजयन्तो देवमहे ।  
वाजेषु विजराधसम् ॥९॥

गुक्ता हि सदैवहसि विद्यो विद्यवा अन् प्रभुः ।  
समन्तं वा देवमहे ॥८॥

## MANDALA EIGHT

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

9. We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

10. For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.

## SOBHARI KANWA

### SUKTA 19

1. Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

2. O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma sacrifice pray, O Sobhari, for the rite of the path, the Ancient one.

3. We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the priest of call of this sacrifice, the strong of will,—

4. The Son of Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

यः समिधा य आहुती यो वेदेन ददाता मतो अनाथ ।  
यो नमसा स्वधवरः ॥५॥

नरपदेवर्तनो रंहेयन् आरावत्तस्य द्युमिन्तमं यथा ।  
न तस्यैवै वैवर्किलं कुतश्चन न मरुच्छिलं नरात् ॥६॥

स्वानया वो अग्निमयिः स्याम धूमो महस ऊर्जा पते ।  
सुवीरस्त्वमस्मयुः ॥७॥

प्रांसमानो अतिथिर्न मित्रियोऽनी रथो न वैद्यः ।  
दे क्षमासो अपि सन्ति साधवस्त्वं राजा रथीणाम् ॥८॥

सो अहो वागवधवरौजानं मतोः सुभा स प्रांस्यः ।  
स धीमिरस्त्वु सानता ॥९॥

पस्य त्वमूर्ध्वो अथराय तिष्ठसि क्षयद्वैरः स साधवे ।  
सो अर्वाङ्घ्रिः सानता स विष्णुर्मयिः स शरैः सानता कुलम् ॥१०॥

पस्याग्निनर्वाण्युर्गृहे स्तोमं वनो दधात विदधवायुः ।  
द्वेया वा वैविषव् विषः ॥११॥

## MANDALA EIGHT

5. The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite,—

6. Swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part.

7. High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

8. As our friendly guest finding our expression for us, Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

9. That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts,—

10. One for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes,—he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.

11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

## HYMNS TO THE MYSTIC FIRE

विप्रस्य वा स्तुवतः सहस्रो ग्रहो मक्षतमस्य रातिषु ।  
अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥

यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।  
गिरा वाजिरशोचिषम् ॥१३॥

समिधा यो निशिती दाशददिति धामाभिरस्य मर्त्यः ।  
विश्वेत् स धीभिः सुभगो जनाँ अति शुर्म्नैव्दन् इव तारिषत् ॥१४॥

तदग्ने शुभ्रमा भर यत् सासहत् सदनं कं चिदन्निषम् ।  
मर्त्यं जनस्य दृढ्यः ॥१५॥

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।  
वयं तत् ते शवसा गावुवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥

ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षमम् ।  
विप्रासो देव सुश्रुम् ॥१७॥

## MANDALA EIGHT

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One<sup>1</sup>, the word in which the mortal is above the godhead below.

13. He who by his gifts of the oblations or by prostrations of surrender, or by his word illumines the Fire, who brings his right judgment, and the swift action of his light,—

14. He who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

15. Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts.

16. The light by which Mitra sees and Varuna and Aryaman, by which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

17. O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

---

<sup>1</sup> or, O lord of the Riches,

सहस्रः पुनराहुतः ॥२५॥

यदाने मयस्त्वं स्यामहे विजमहे असत्यः ।

विदासे वायसि त्वत्वर्यो होता देवो असत्यः ॥२६॥

यो हव्यान्धरयता मरुहिती देव आसा सुगन्धना ।

असुर देव निर्गन्धम् ॥२७॥

यदो धूर्तेभिराहुती वाशोममिनभरत उववाव व ।

यः पिशाते सुनैतामिभः सुवोषममिनधूर्तेभिराहुतः ॥२८॥

विममनमप तद्व्याप राजते ययो गायत्यनये ।

यजिष्ठं हव्यवाहेनम् ॥२९॥

कुले गिरा मरुहितीं यं देवा देवमरति न्यसिरे ।

अथ स्थिरा तनुहि मरि शर्वता वनेमा ते अभिष्टिभिः ॥३०॥

महं मनः कृणुष्व वज्रतप्यं येना समस्तं सासहे ।

महा उत प्रशस्तयः ॥३१॥

महो नो अनिराहुती महा रतिः सुभग महो अश्वरः ।

त इदं वाजमिजामुमहदं धनं यं त्वे कामं न्यसिरे ॥३२॥

त इदं वेदं सुभग त आहुतिं ते सोमं वतिकरे विवि ।

## MANDALA EIGHT

18. They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

20. Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

21. I pray with the word the Fire set in man whom the god sent in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

22. To the ever-young Fire shining with his sharp tusks of flame, thou singest delight, Fire who fed with the offerings of light forms by true words a great strength.

23. When he is fed with the offerings of light the Fire like one full of might, works his blade upwards and downwards and carves for himself a shape.

24. The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal priest of the call.

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal,—

तन्मागन्म सीमरयः सहैकमुक्त्वं त्वमिच्छमवसे ।  
समाजं आसदस्त्वयम् ॥३२॥

तव ह्रस्वो नीलवान् वारा ऋत्विज इन्धानः सिन्धवा ददौ ।  
त्वं सहैकानामुपसामसि त्रियः क्षयो वस्तु रजसि ॥३१॥

यस्य त्वं सख्यमावहः ॥३०॥  
प्र सी आने त्वानिभिः पुत्रैरानिभिरने वाजसमिभिः ।

तव ऋत्वा सनेयं तव रानिभिरने तव प्रशस्तिभिः ।  
त्वाभिमादृष्टिः प्रमतिं वसो ममाङ्गे हृषस्व दानवे ॥२९॥

तवाहिमान ऊतिभिरिद्विष्णुभिः सवेय जोषमा वसो ।  
सदा देवस्य सत्यः ॥२८॥  
पिबन् पुत्रः सुमनो कुरीण आ देवा एव प्र णो हविः ॥२७॥

न त्वा राक्षीयानिभ्यस्तस्य वसो न पापवान् सत्य ।  
न स स्तोत्रासतोवा न कृद्भिः स्यादने न पापया ॥२६॥

## MANDALA EIGHT

26. I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not be one without understanding or miserable nor one plagued by guilt, O Fire.

27. He is like a son well nourished in the house of his father; may our offerings reach the gods.

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god.

29. By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

30. By thy guardings in which is the strength of the heroes and the bringing of the plenitudes, he drives forward on his way with whom thou hast chosen friendship, O shining one.

31.....<sup>1</sup> the blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

32. We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protection, imperial, the Fire of the Terror of the Destroyer.<sup>2</sup>

<sup>1</sup> *Sigyo* not translated

<sup>2</sup> or, Fire of Trasadasyu.

दासात् विरववर्धोऽस्मिन् विरवमनो निरा ।  
उत स्विषे विषवृक्षे स्थानम् ॥२॥

कृदिष्या हि प्रतीचं यवत्त्वं जातवेदसम् ।  
वदिष्याममग्रीवोऽस्मिन् विषम् ॥१॥

सुक्त २३

## विरवमना वैश्वदेवः

उत मे प्रिययोर्विधयोः सुवात्स्वा अथि पुत्रानि ।  
तिसृणां सप्ततीनां द्यावः प्रणता भवद् वसुदेवानां पतिः ॥३७॥

अदानसे पीडकृत्यः पञ्चाशत् असदस्युर्वधूनाम् ।  
संहिच्छे अयः सत्यतिः ॥३६॥

यूयं राजानः कं विरववर्धोऽस्मिन् क्षयन्तं मानुषां अग्नौ ।  
वयं ते वो वरुण मित्राधर्मन् तस्यासौदृत्यं रथ्यः ॥३५॥

यमादित्यासौ अद्वैतः पारं नयथ मरुधम् ।  
मघानां विरवेष्वां सुदानवः ॥३४॥

यस्य ते अग्ने अन्धे अग्नय उपशितो वया क्वेव ।  
विषो न क्षुन्ता नि युवे जगानां तव क्षत्राणि वधूयन् ॥३३॥

## MANDALA EIGHT

33. O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

34. O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore,—

35. For you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways,—such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

36. The Terror of the Destroyers, son of the master of wide vision, has given me the brides seven hundred, he is a bounteous giver, the noble, a lord of beings.

37. And so, for me at the ford of the wide-flowing and forward streaming river of the happy dwelling places,<sup>1</sup> came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

## VISHWAMANA VAIYASHWA

### SUKTA 23

1. Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light,—

2. Fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

<sup>1</sup> or, the river Suvastu,

अवला नो अङ्गिरस्तमं यमासो यन् संयतः ।  
देवो यो अस्ति विश्वा यदास्तमः ॥१०॥

अतोवातममतायवो यस्तस्य साधनं निरा ।  
उपो एतं जुजुवुनमसत्पदे ॥११॥

यशमिभरदेभूतकृतं यं ऊपो सुदयन्त इतं ।  
मित्रं न जने सुधितममतायवनि ॥१२॥

अग्निं वः पूषं देवे देवितारं चरुणीनाम् ।  
तमया वाचा गात्रं तमै वः स्विषे ॥१३॥

अनं याहि सुशान्तिरसिद्धेया जज्ञान आनृषके ।  
यया दूतो बभूव देव्यवाहेनः ॥१४॥

उरुं तिलं स्वधवरं स्तवातो देव्या ऊपो ।  
अभिषेया यामा बहेता शिशिकर्षनिः ॥१५॥

उदस्य शोविषरत्थादं दीविषुषो व्यजरम् ।  
तपुर्वस्तस्य सुहोतो गणभिषयः ॥१६॥

यपविदा वसिष्ठिबन्धते वसु ॥१७॥  
युषामावाव अग्निम्य इवः पूषदव निपस्य ।

## MANDALA EIGHT

3. Those on whom he presses, possessor of the word of illumination and seizes on their impulsions and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

5. Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.

6. Go, O Fire, with perfect utterances of the word offering uninterruptedly the oblations, since thou hast become the messenger and the carrier of the offerings.

7. I call for you the ancient Fire, the priest of the call of seeing men; him with this word I declare, him for you I laud.

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirasas who is the priest of the call in men and most glorious.

आने तव ते अजरेधानासो बहदे माः ।  
 अत्रा देव वृणोस्तविबोधिपः ॥११॥  
 स त्वं न ऊर्ध्वी पते रपि रास्त्व सुवीर्यम् ।  
 प्राव नत्तोके तनये समस्त्वा ॥१२॥  
 यद् वा उ विवर्तिः शितः सुप्रोतो मनुषो वशि ।  
 विवदेवदिनः प्रति रक्षांसि सेवति ॥१३॥  
 श्रुदधाने नवस्य मे स्तोमस्य वीर विवर्ते ।  
 नि मापिनस्तगुषा रक्षसो दहे ॥१४॥  
 न तस्य मायया च न रिपुदोशीत सत्यः ।  
 यो अनाय ददाश देवदातिविभः ॥१५॥  
 व्यवस्त्वा वयुविदमृक्षमृरप्रोणादृषिः ।  
 सहो राय तम् त्वा समिषोमहि ॥१६॥  
 उशाना काव्यस्त्वा नि द्रोतास्मादधत् ।  
 आपयि त्वा मनवे जातवेदसम् ॥१७॥  
 विवदे हि त्वा सजोषसो देवासो देवममृत ।  
 श्रुदो देव प्रथमो यज्ञियो भुवः ॥१८॥  
 इमं वा वीरो अमृतं देवं ऊषीत सत्यः ।  
 पावकं ऊषावर्तनि विद्रोपसम् ॥१९॥

## MANDALA EIGHT

11. O ageless Fire, those lights of thine kindling the  
Vast are like male and mighty horses;

12. So do thou, O Lord of Energies, give us the wealth,  
hero-might; protect us in our battles, in the Son of our  
begetting.

13. Since, indeed, the lord of the peoples, keen and  
glad in the house of man, wards off all demon-powers,—

14. O Fire, with thy hearing of my new laud, with  
thy burning flame, consume utterly the demon magicians,  
O hero, O lord of the peoples.

15. Not even by magic can the mortal foe master the  
man who offers worship to the Fire with his gifts of the  
oblation.

16.\*

\*

\*

\*

17. Thee Ushana of the inspired wisdom set within  
for men as the priest of the call, the doer of sacrifice,  
the knower of all things born.

18. For all the gods with one mind made thee the  
messenger; O godhead, thou becamest by inspired  
knowledge supreme and a lord of sacrifice.

19. Him immortal let the mortal hero make his envoy,  
the purifying Fire with his black path, vast in his wideness.

\* Not translated

सदा वसो रात्रिं पविष्येति ॥२८॥  
तं वरो सुषान्ताग्ने जनाय बोधय ।

सुवीर्यस्य प्रजावती प्रदातव्यः ॥२९॥  
वत्सवा नो वायुर्गुह वत्स रायः पुष्ट्यद्वैः ।

अनं नि पतिं नमसादिष वद्विषि ॥३०॥  
मदो विदवा अग्निं पतौऽग्निं दृष्यानि मानुषा ।

विद्या अग्निमवसे प्रत्नमीळते ॥३१॥  
अतिथिं मानुषाणां धूर्तं वनस्पतीनाम् ।

ऋषे वैपदेव दत्तायागानये ॥३२॥  
नमसं विद्वत्सुस्त्रीभिः स्मृत्युपवत् ।

मद्विष्ठाभिर्ममतिभिः शुक्रेणोविष्ये ॥३३॥  
आग्निविष्यमानये ज्येष्ठाभिर्ममववत् ।

प्रति खुरित नमसा दद्विष्यती ॥३४॥  
प्रथमं जातवेदसमग्निं प्रक्षेप्य पूज्यम् ।

यो अस्मै दृष्यदातिभिराद्विष्टिं मरुतविष्यत् ।  
अग्निं पविष्ये स वसे दीरवद् यथाः ॥३५॥

सं दृवेम प्रतर्क्ष्यः सुभासं शुक्रेणोविष्ये ॥३६॥  
विद्यामग्निमवजर् प्रत्नमीळ्यम् ॥३७॥

## MANDALA EIGHT

20. Him let us call putting forth the ladle, the luminous, the brilliant in light, one to be prayed by men, the ancient and unaging Fire.

21. For the mortal who performs sacrifice to him by his gifts of the offering he finds much increase and a glory of his hero-strengths.

22. To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation.

23. May we offer sacrifice as did Vyashwa with these greatest and richest thinkings to Fire, the brilliant in light.

24. O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house.

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

26. Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

27. Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory.

28.\*

\*

\*

\*

---

\* Not translated

इमा जेषां सवना धीमहि॥१५॥ इन्द्राणी आ गतं नरा ॥१५॥

जेषां यज्ञमिष्ट्य सुतं सीमं सधस्विनी । इन्द्राणी आ गतं नरा ॥१६॥

इदं वां सविदं सधस्विनीमिन्द्राणि । इन्द्राणी तस्य बोधतम् ॥१७॥

तोशासा रथयावाना वृजदेणापरिजिता । इन्द्राणी तस्य बोधतम् ॥१८॥

यज्ञास्तु हि त्वं ऋत्विजा सन्ती वाजेषु कस्यु । इन्द्राणी तस्य बोधतम् ॥१९॥

सुक्त ३८

उपनिषद् आनेयः

ऋतावाना सभाया पुनर्वसु ॥३०॥

अने त्वं यथा अस्या मित्रावरुणा वहे ।

महे रायः साविमन् अया वृषि ॥३१॥

त्वं हि युगवृत्ति त्वं नो गोमतीरिषः ।

## MANDALA EIGHT

29. Thou art he who breaks through,<sup>1</sup> thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

## SHYAVASHWA ATREYA

### SUKTA 38

1. You (two) are the ritual-priests of the sacrifice, conquerors in our plenitudes and our works; to this awake, O Indra, O Fire.

2. O smiters who journey in the chariot, slayers of the coverer, ever unconquered—to this awake, O Indra, O Fire.

3. Men have pressed out for you by the stones this rapturous honey-wine—to this awake, O Indra, O Fire.

4. Take pleasure in the sacrifice, for the sacrifice come to the Soma wine pressed out, gods to whom rises the common laud, O Indra, O Fire.

5. May you take pleasure in these Soma-pressings by them who have the offering,—O gods come to us, O Indra, O Fire.

---

<sup>1</sup> or, he who overcomes,

अनिमस्त्वोत्थमिषममनिमोऽपि यजामहे ।  
अनिमस्त्वोत्थमिषममनिमोऽपि यजामहे ।  
समे ॥१॥

सक ३९

नाथाकः काठवः

आहं सरस्वतीवतीरिन्द्राग्न्योरो वृणो । याग्यां गायत्र्युच्यते ॥१०॥

एवा वासुदेवो अतो यथाह्वयत्त सधिरः । इन्द्राग्नौ सोमयोजये ॥१॥

इवावावसुदेव सुवतोऽग्नौ वृणोते वृणोते । इन्द्राग्नौ सोमयोजये ॥८॥

यातयतिविभ्रा गतं देवमिषममनिमोऽपि यजामहे ॥७॥

इमां गायत्र्युच्यते वृणोते सुवतोऽग्नौ वृणोते । इन्द्राग्नौ आ गतं नरा ॥६॥

## MANDALA EIGHT

6. May you take pleasure in this laud of mine, this path of song, O gods, come to us, O Indra, O Fire.

7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches,<sup>1</sup> O Indra, O Fire.

8. Hear the call of the Atris, of Shyavashwa<sup>2</sup> pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

9. Thus have I called you for protection as the wise have ever called you, for the drinking of the Soma (wine), O Indra, O Fire.

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.<sup>3</sup>

## NABHAKA KANWA

### SUKTA 39

1. To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge,—let all that are hostile be rent asunder.

<sup>1</sup> or, you who have the riches which are for the victor, or the true riches,

<sup>2</sup> He who has the bay-horse

<sup>3</sup> or, is chanted.

अग्निजाला देवानामग्निवदं मतर्नामप्रीत्यम् ।  
अग्निः स इतिजोवा अग्निनद्विरे व्युत्पत्ते स्वाहो नवीत्यसा नमन्तामन्यके ससे ॥६॥

स विक्तेव सहीयसाऽग्निनिविद्येण कम्पा ।  
स होता शरवतीनां दक्षिणाभिरभौवत इतीति च प्रतीत्यं नमन्तामन्यके ससे ॥५॥

तत्तदग्निवदयो दधे यथायथा कृपयति ।  
ऊर्वाहितिर्वसूनां सो च योदध मयो दधे विदधत्यं देवद्वैत्यं नमन्तामन्यके ससे ॥४॥

अग्ने मग्नाति गुभ्यं कं धृतं न जुह्वे आसति ।  
स देवेषु प्र विविकिष्ट त्वं ह्यसि पूर्यः शिवो हुतो विवत्स्वतो नमन्तामन्यके ससे ॥३॥

अग्ने नयसा ववत्तनूष संसेषाम् ।  
अरातीरराणां विदधा अग्रे अरातीरितो धृष्टस्त्वामरो नमन्तामन्यके ससे ॥२॥

## MANDALA EIGHT

2. O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us,—let all that are hostile be rent asunder.

3. O Fire, to thee I offer my thoughts as if an offering of light<sup>1</sup> cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun,—let all that are alien be rent asunder.

4. He founds growth upon growth of the being even as one<sup>2</sup> desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss,—let all that are alien be rent asunder.

5. He awakes to knowledge by his forceful and many-sided works; he is the priest of the call of many powers surrounded by lights of discernment and he takes possession of all that faces him,—let all that are alien be rent asunder.

6. The Fire knows the births of the gods and the secret thing of mortals; this is the Fire that gives the treasures, the Fire when there is cast into him as offering that is new uncovers the hidden doors,—let all that are alien be rent asunder.

<sup>1</sup> *ghṛtam*, clarified butter or light

<sup>2</sup> or, he



## MANDALA EIGHT

7. Fire is the companion dwelling in the gods, dwelling in the beings who are masters of sacrifice; he increases by his rapture many seer-wisdoms, even as all that is large, he is a god in the gods and a lord of sacrifice, let all that are alien be rent asunder.

8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices,—let all that are alien be rent asunder.

9. Fire is the seer who takes up his dwelling in his three abodes of knowledge of three kinds; may he sacrifice to the Three and Thirty and satisfy us, perfected, the illumined thinker and messenger,—let all that are alien be rent asunder.

10. O ancient and supreme Fire, thou art in us who are mortals, thou in the gods, one and sole thou rulest over the Treasures; around thee the wide-flowing waters go each with its own bridge,—let all that are alien be rent asunder.

## SUKTA 40

1. O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind,—let all that are alien be rent asunder.

अपि वृक्षं पुराणवद् वनतीरं गृह्यतमोजो दासस्य दस्यम् ।  
वयं तदस्य संभूतं वदित्वा हि भजेमहि नमन्तामन्यके समे ॥६॥

यः सत्त्वबलममूर्ध्वं लिङ्गधारममूर्ध्वं दृष्ट्वा ईशान ओजसा नमन्तामन्यके समे ॥७॥  
यः शृङ्गाणि नमस्कवद्विन्दन्ति नम्यामि रज्यत ।

॥४॥

अथर्व नमस्कवद्विन्दन्ती यजसा गिरा ।  
ययोरिववसिद्धं जगदिदं द्यौः पृथ्वी मही पत्ये विभूतो वसु नमन्तामन्यके समे

समे ॥३॥

ता हि सद्यः भराणापिन्द्रतनी अधिष्ठितः ।  
ता उ कविप्रवना कवी पृच्छथयमाना सखीयते सं धीतमनुवं नरा नमन्तामन्यके समे

॥२॥

नहि वा वयमसह्यैः सद्यः यजामहे शिवत् नृणां नरम् ।  
स नः कदा विद्वता गमदा वाजसातये गमदा मेधसातये नमन्तामन्यके समे

## MANDALA EIGHT

2. May we not shut you away from us, then may we truly worship Indra with sacrifice, the god most potent of the gods; may he sometime come to us with the war-horse, may he come to us for the winning of the plenitudes, for the winning of the purity,<sup>1</sup>—let all that are alien be rent asunder.

3. For they, Indra and Fire, dwell in the midst of mellays; gods, seers, questioned, they by their seerhood gain for one who seeks their friendship the knowledge won by the thought,—let all that are alien be rent asunder.

4. To Indra and the Fire sing the illumined chant even as Nabhaka, doing them homage with sacrifice and speech, whose is all this world and this heaven and great earth bear for them in their lap the treasures,—let all that are alien be rent asunder.

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim<sup>2</sup> doors,—even Indra ruling all by his might,—let all that are alien be rent asunder.

6. Even as of old cleave like clustering mass of a creeper, crush the might of the demon; that wealth amassed by him may we by Indra share,—let all that are alien be rent asunder.

<sup>1</sup> or, for the getting of sacrifices

<sup>2</sup> or, oblique

पुत्रेन्द्राग्निन्याः पितृवधवायो मन्थानेवदक्षिःस्वववावि ।  
विधाविना शम्भो पातमस्मान् वधं स्याम पतयो रथीणाम् ॥१२॥

सम् ॥११॥  
उतो नु विद् य ओहित आण्डा शुण्डा म्बदपर्वः स्ववतीरयो नमन्तामन्यके  
तं विधाता स्वधरं सत्यं सत्त्वानमस्त्वयम् ।

सम् ॥१०॥  
उतो नु विद् य ओजसा शुण्डास्पाण्डानि म्बदति जेषते स्ववतीरयो नमन्तामन्यके  
तं विधाता सुवृषितमिस्त्वयं सत्त्वानमस्त्वयम् ।

पूर्वाष्ट इन्द्रोपमातयः पूर्वोक्त प्रशस्तयः सुतो द्विस्त्य इतिवः ।  
वस्वो वीर्यपूवो या नु साधन नो विधो नमन्तामन्यके सम् ॥९॥

सम् ॥८॥  
इन्द्राग्न्यारन् वतमृष्टेना यति सिधवो यान् त्सीं वन्धादमुञ्चतां नमन्तामन्यके  
या नु इवेतावो विव उचरान उय श्रियः ।

यदिन्द्राग्नी जना इमे विद्विधते जना गिरा ।  
अस्माकमिधर्मिषव साधुश्राम वतप्यवो वतप्यवो नमन्तामन्यके सम् ॥७॥

## MANDALA EIGHT

7. When, O Indra, O Fire, these who are here call you with speech and act, may we overcome by our men those who battle against us, may we conquer those who would conquer us,—let all that are alien be rent asunder.

8. White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side,—let all that are alien be rent asunder.

9. O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measuring of things, many thy expressions of the truth which accomplish<sup>1</sup> our thoughts,—let all that are alien be rent asunder.

10. Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

11. Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

12. So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

<sup>1</sup> or, bring to perfection

विज्ञानिभरु नमदविषा ज्ञानागमवन् । अनिवन्तु रोवते ॥८॥

धामि कुवान ओषधीवृक्षदमिनन् वायति । पुनयन् तन्गीरति ॥९॥

कुणा रजसि पत्युतः प्रयागे जातवेदसः । अनियदं रोवति क्षमि ॥९॥

एते त्वे वृथानय इक्षुसः समदक्षत । उषसामिव केवः ॥१०॥

हेरयो भूमकेतवो वातजला उप धमि । यन्ते वृथानयः ॥१०॥

आरोका इव धेदहे तिम्रा अने तव विषः । दग्धुर्वानि ब्रह्मति ॥११॥

अस्मै ते प्रतिहेयते जातवेदो विष्वक् । अने जानामि सुष्टुतिम् ॥११॥

इमे विप्रस्य वेधसोऽनरेत्तृणयज्वनः । निरः स्तोमास ईरते ॥१२॥

सुवत ४३

विष्णु आर्क्षिरसः

## MANDALA EIGHT

### VIRUPA ANGIRASA

#### SUKTA 43

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

2. Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born!

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

उत त्वाने मम स्तुतो वाञ्छाय प्रतिदधते । गोळ गाव इवागत ॥१७॥

अने यातः सहस्केत रोहिदधव शुचिवत । इमं स्तोमं जुषस्व मे ॥१८॥

स त्वं विप्राय दाशुषे रयि देहि सहस्रिणाम् । अने वीरवरीमिषम् ॥१९॥

त्वं हिमाने अग्निना विप्रो विप्रो सन् तस्य । सखा सख्या समिधस्य ॥२०॥

उत त्वा भृगुवच्छेद मनुवदमान आहित । अग्निं रत्नवद्वामहे ॥२१॥

उत त्वा नमसा वयं हेतवरेभ्यः । अने समिधं रूरोमहे ॥२२॥

उक्षायाय वशायाय सोमपूठाय वेधसे । स्तोमं विवेममानय ॥२३॥

उदाने तव तद् धृतावर्षी रोचत आहितम् । निमानं जुहो मूले ॥२४॥

अस्त्वाने समिधव सौषधीरनं हवसे । गम्यं सञ्जायसे पुनः ॥२५॥

MANDALA EIGHT

9. In the waters, O Fire, is thy seat<sup>1</sup>, thou besiegest the plants; thou becomest a child in the womb and art born again.

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light<sup>2</sup>, licking the mouth of the ladle.

11. May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma wine.

12. O Fire, we come to thee with prostration and with the fuel, O priest of the call, O supreme will!

13. O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras.

14. For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

16. O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

<sup>1</sup> or, goal,

<sup>2</sup> or, clarified butter,

एतन् मृगयाम्यपि द्विषां दहन् रक्षसि विदधता । अने निमने वीरिहि ॥२६॥

अग्निं विदधापुत्रपुत्रं मयं न बाजिनं हितम् । सत्त्वं न बाजयामसि ॥२७॥

विशां राजानमदभ्युत्तमपृथक् अमृगामिमम् । अग्निममीळे स उ अवात् ॥२८॥

तं त्वा वयं देवामहे शूषवन्तं जातवेदसम् । अने एतन्मप द्विषः ॥२९॥

तस्मीळिष्व य आहुतौऽग्निर्वाग्भाजते घृतेः । इमं नः शूषावद्ववम् ॥३०॥

पुत्रा हि सङ्कटसि विशां विदधा अने प्रभुः । समस्तं त्वा देवामहे ॥३१॥

तं त्वामशेषं बाजिनं तन्वाना अने अवरम् । वीरिं देवारामीळते ॥३०॥

अग्निं वीरिमन्तीष्विषां शीघराक्षी विप्रविशतः । अक्षतदाय द्विषरे ॥३१॥

तुभ्यं ता अङ्गिरस्तम विदधाः सुक्षितयः पूथक् । अने कामाय वीमरे ॥३८॥

## MANDALA EIGHT

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

19. In thinkers the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

20. So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the priest of the call.

21. Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

23. Such art thou whom we call, Fire, the knower of all things born who hears our cry and smites away from us the foe.

24. I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

25. Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

26. Smiting away the foes and things that hurt, burning the Rakshasas, on every side, O Fire, shine out with thy keen flame.

यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥

यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥

तुभ्यं घेत् ते जना इमे विश्वाः सुक्षितयः पृथक् । धांसि हिन्वन्त्यत्तवे ॥२९॥

ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

अग्निं मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्त्रेभिरीमहे ॥३१॥

स त्वमग्ने विभावसुः सृजन् त्सूर्यो न रश्मिभिः । शर्धन् तमांसि जिघ्नसे ॥३२॥

तत् ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

MANDALA EIGHT

27. Thou whom men kindle as the human thinker<sup>1</sup>, O most luminous Angiras, O Fire, become aware of my word.

28. Because, O Fire, created by our force thou art the flame born in heaven, or the flame born in the waters, as such we call thee with our words.

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food.<sup>2</sup>

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger.

31. We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us,—Fire with his intense and purifying light.

32. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darknesses.

33. We seek from thee, O forceful Fire, that gift of thine,—the desirable wealth which never fails.

<sup>1</sup> or, like Manu,

<sup>2</sup> or, cast nourishment for thy eating.

जुषाणां अङ्गिरस्तमेमा देव्यान्मानुषकः । अने यज्ञं नय श्रुत्या ॥८॥

प्रत्नं होतारमोह्यं जुष्टमग्निं कविश्रुम् । अष्टवरणागमिभिश्चयम् ॥९॥

मदं होतारमन्त्रिषां विप्रमार्त्तं विभावसुम् । अग्निमोह्यं स उ श्रुत्वा ॥१०॥

उप त्वा जुष्टो मम घृतावाधुन्यं देयत । अने देव्या जुषस्व नः ॥११॥

उत्तं ते बृहन्तो अर्चयः समिधानस्य दीविषः । अने दीक्षां ईदरे ॥१२॥

अग्निं दूतं पुरो दधे देव्यावाहेसुप जुष्टे । देवां आ सादयामिह ॥१३॥

अने स्तोमं जुषस्व मे वधुस्त्वानेन मनसता । प्रति सुक्ताग्निं देयं नः ॥१४॥

समिधानिन् द्रुवस्यत घृतेर्वोषयतामिभ्यम् । आस्मिन् देव्या जुहोतन ॥१५॥

४४ मन्त्र

## MANDALA EIGHT

### SUKTA 44

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

3. I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

5. O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

6. I pray the Fire, the rapturous priest of the call, the sacrificant, shining with his light rich in his lustres, may he hear.

7. The ancient priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth<sup>1</sup>, O Fire.

<sup>1</sup> or, according to the rule of the rites,

इतिहासं वाच्यं हि दामस्त्याने स्वर्पतिः । त्वीता स्या तव शर्मणि ॥१८॥

उदने शिष्यस्त्वव शूको भ्राजन् इरेते । तव ज्योतीष्यध्वः ॥१७॥

अग्निर्मूर्धा दिवः ककुत् पतिः पृथिव्या अधस । अपां रेतांसि जित्वाति ॥१६॥

यो अग्निं तन्वो दसे देवं सतः सपयति । तस्मा इव दौवयव वसु ॥१५॥

स नो मित्रमहेत्स्वमाने शूकोण शोचिषा । देवैरा सत्सि बहिषि ॥१४॥

ऊर्ध्वं नपातमा हुवेऽग्निं पावकशोचिषसम् । अस्मिन् यज्ञे स्वधरे ॥१३॥

अग्निः प्रत्नेन मन्मना शून्मभानत्तन्वं स्वाम् । कविर्विश्वेण वावृषे ॥१२॥

अग्रे नि पाहि नस्त्वं प्रति षम देव रीषतः । मिषिष द्वेषः सहस्त्रेण ॥११॥

विषं होतारमदृढे धूमकेतुं विभावसुम् । यज्ञानां केवसीमहे ॥१०॥

समिधान उ सत्य शूकशोच इदो वहे । विकिर्वाण् देव्यं जनम् ॥९॥

## MANDALA EIGHT

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

10. The illumined seer and priest of the call, free from harms, shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

13. I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is perfect rite of the path.

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.

17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights.

18. Thou art the lord of the Sun-world, O Fire, and hast power for the gifts desirable; may I who laud thee abide in thy peace.

त्वामाने मनीषिणस्त्वां द्विवन्ति वित्तिभिः । त्वां वर्धन् नो निरः ॥१९॥

अदन्वस्य स्वधावती दूतस्य रेभतः सदा । अतः सख्यं वर्णीमहे ॥२०॥

अग्निः शुविशततमः शुविर्वायः शुविः कविः । शुची रोचत आर्हतः ॥२१॥

उत त्वा धीतयो मम निरो वर्धन् विदवद्वा । अगने सख्यस्य बोधि नः ॥२२॥

यदगने स्यामहे त्वं त्वं वा या स्या अहेम् । स्यूष्टे सत्या इहेतिष्ठिषः ॥२३॥

वसुवसुपतिरिह कमस्याने विभावसुः । स्याम ते सुमतावपि ॥२४॥

अगने धृतवताय ते समद्राघेव सिन्धवः । निरो वाशाम ईरते ॥२५॥

यवानं विदपति कवि विदवाद् पुष्ट्वेषसम् । अग्निं शूरमासि मन्मथिः ॥२६॥

MANDALA EIGHT

19. Thee, O Fire, the thinkers urge on thy road, thee by their perceivings of knowledge; may our words increase thee.

20. We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

21. Most pure in his workings is the Fire, he is the pure illumined sage, the pure seer of Truth; pure he shines out fed by our offerings.

22. So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.

23. O Fire, if I wert thou and thou wert I, then would thy longings here become true.

24. O Fire, thou art the shining one, shining with thy lustres lord of the shining riches; may we abide in thy right thinking<sup>1</sup>.

25. O Fire, to thee holding firmly the law of thy workings, move my words like lowing cattle, as rivers move towards the sea.

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

<sup>1</sup> or, thy grace.

अच्छा हि त्वा सहसः सुनो अङ्गिरः स्रुवधरन्त्यध्वरे ।  
ऊर्ध्वो नयानं धृतकेशमीमहेऽग्निं यज्ञेयं पूज्यम् ॥२॥

अग्न आ याह्यन्तिमिहर्त्तारं त्वा वृणीमहे ।  
आ त्वामानवसु ययता हविषमनी यजिच्छं बहिरासदे ॥१॥

सूक्तं ६०

भर्गो यगाथः

पुराणने कुरितेभ्यः पुरा मूर्धेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

धीरो ह्युत्पथसद् विप्रो न जागृविः सदा । अने दीवयसि अवि ॥२९॥

अयमाने त्वे अवि जरिता यँतु सत्य । तस्मै पावक मूढय ॥२८॥

यशानां रथ्ये वयं तिमज्जन्त्याय वीळवे । स्तोमैरिषेयमानये ॥२७॥

## MANDALA EIGHT

27. May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

## BHARGA PRAGATHA

### SUKTA 60

1. Come, O Fire, with thy fires, we choose thee as the priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

2. For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

पाहि नो अत एकया पाहुन दिनीया ।  
पाहि नीमिस्तिवर्मिभवा पते पाहि वतर्मिबवा ॥९॥

मा नो मनीय रिपवे रक्षितवे माधवसिध रिपः ।  
अध्वरिस्तारणिमयविठ्ठल विवर्मिः पाहि पार्थिवः ॥८॥

यथा विद् वृद्धमतसमाने संवर्षि अमि ।  
पुत्रा वहे मित्रमही यो अस्मद्भा दुर्मना करव वेनति ॥७॥

शोभा शोभिषट् दीविहि विरो मयो रत्न रोजे मही अमि ।  
देवानां शम्भू मम सन्तु धैर्यः शत्रूणां हः स्वामयः ॥६॥

रक्षित सध्या अस्याने शान्तकृतकविः ।  
त्वा विप्रायः समिधान दीविष आ विवासानि वेधसः ॥५॥

अधोवमा वहीरात्री पविठ्ठय देवां अजल वीरये ।  
अमि प्रधासि सुविवा वसो पाहि मन्दस्व धीतिमिहिलः ॥४॥

अने कविध्या अमि हीना पावक पश्यः ।  
मदी पजळी अध्वरेवोड्या विप्रियः शुक मन्मथिः ॥३॥

## MANDALA EIGHT

3. O Fire, thou art the seer and the ordainer, the priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

4. Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-founded pleasant things, O shining One, rejoice established by our thinkings.

5. O Fire, O deliverer, thou art very wide, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.

6. Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

7. As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil-mind, our hurter.

8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

9. Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

सर्व हेतोरत्तरमिदं नित्यं ।  
मित्रत्वं नित्यं नित्यं नित्यं ॥१६॥

अतः सर्वं नित्यं नित्यं नित्यं ।  
अतः सर्वं नित्यं नित्यं नित्यं ॥१७॥

नित्यं नित्यं नित्यं नित्यं नित्यं ।  
नित्यं नित्यं नित्यं नित्यं नित्यं ॥१८॥

नित्यं नित्यं नित्यं नित्यं नित्यं ।  
नित्यं नित्यं नित्यं नित्यं नित्यं ॥१९॥

नित्यं नित्यं नित्यं नित्यं नित्यं ।  
नित्यं नित्यं नित्यं नित्यं नित्यं ॥२०॥

नित्यं नित्यं नित्यं नित्यं नित्यं ।  
नित्यं नित्यं नित्यं नित्यं नित्यं ॥२१॥

नित्यं नित्यं नित्यं नित्यं नित्यं ।  
नित्यं नित्यं नित्यं नित्यं नित्यं ॥२२॥

## MANDALA EIGHT

10. Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

11. O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory,—

12. By which we may conquer those who challenge us in our battles, breaking through the designs of the foe; so do thou increase us with thy delight, O luminous in might, speed on their way the thoughts that find the treasure.

13. Fire is like a bull that sharpens its horns and tosses its head, his flaming jaws are too bright and keen to gaze at; strong-tusked is the Son of force.

14. O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O priest of the call, make that our offering is well cast, conquer for us many desirable things.

15. In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.

16. Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

नहि मयः परित्यज्य ईदो हि वः प्रियजात । त्वमिदं क्षमावान् ॥२॥

त्वं नो अपन महेभिः पाहि विप्रवत्या अरातः । उत द्विषो मयस्य ॥१॥

सूक्त ७१

सुदीति-पुनर्मिदं वाङ्मयं, तयोर्विपत्तयः

मा नो रक्ष आ वेणीवापणीवसो मा पातुयविमवतसि ।  
परिगच्छन्त्यभिन्तरामप धूमनं सेव रक्षिष्वतः ॥२०॥

आने जतिरविप्रवतिरन्तरेयानो देव रक्षसः ।  
अशोषवान् गृह्यतिमहो अस्मि विप्रवत्यापुर्द्वेरोज्यः ॥१९॥

कतेन अमं त्ववले सुषामयाने गुप्तं चिकित्वा ।  
इष्यया नः पुनर्यथा अर वाजं निवृत्तमन्वे ॥१८॥

अग्निं हितयसः अश्वतीव्याऽऽहेतारं चणूनिनाम् ॥१७॥  
अग्निमग्निं वो अग्निं देवम वृत्तवहिषः ।

## MANDALA EIGHT

17. The Fire, the fire, let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, priest of the call of seeing men.

18. O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

19. O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

20. O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.

## PURUMILHA AND OTHERS

### SUKTA 71

1. O Fire, guard us by thy lights<sup>1</sup> from every hostile force and from mortal foe.

2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

---

<sup>1</sup> or, by thy greatnesses

अग्निं सूर्यं सहस्रीं जातवेदसं दानाय वायुणिणाम् ।  
द्वितां यो मूर्धमन्तो मयूष्वा द्वेतां मन्त्रतमो विविश ॥११॥

अच्छा नः शीरशीविषं निरी यत्तु दशतम् ।  
अच्छा यशसी नमसा पुच्छवर्षं पुच्छशस्त्रमूर्धन्ये ॥१०॥

स नी वत्स उय मातृयुजो नयनमाहितस्य । सखे वसो अरिर्वैभ्यः ॥९॥

अगने माफिष्टे देवस्य रातिमदेवो यूपोत । त्वमीशिवे वसुनाम् ॥८॥

उच्छा यो मा परा दा अघायसे जातवेदः । कुराष्ट्ये मर्त्ये ॥७॥

त्वं रयिं पुच्छीरमाने दाशुषे मर्त्ये । प्र णो नय वस्यो अच्छ ॥६॥

यं त्वं विप्र मेघसातावागने द्विगोषि यनाय । स तवोती गाेषु गन्ता ॥५॥

न तमने अरातयो मर्तं युवन्त रायः । यं आयसे दाशुषांसम् ॥४॥

स नी विरुचिमूर्ध्वेभिमृज्जो नपाद् भद्रशीवे । रयिं देहि विरुचवारम् ॥३॥

## MANDALA EIGHT

3. So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

4. The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

5. O Fire, O illumined seer, he whom thou in the winning of the purity speedest towards the Riches, by thy protection reaches among the Ray-Cows.

6. Thou bringest, O Fire, the wealth in which are the many strengths to the mortal giver; lead us towards greater riches.

7. Protect us, deliver us not, O knower of all things born, to the mortal, the evil-thoughted who would bring on us calamity.

8. O Fire, let none undivine take away from us what was given by thee, the divine; thou hast power over the riches.

9. Thou art the measurer to us, thy adorers of a mighty wealth, O child of Energy, O Friend, O shining One.

10. May our words go towards thee with thy keen light and thy vision, our sacrifice to thee with surrender for our protection, thee the widely proclaimed, the master of many riches,—

11. To the Fire, the Son of force, the knower of all things born, for the gift of our desirable things; twofold he becomes the immortal in the mortals, the rapturous priest of the call in man.

नि निममस्यदं सीवद्वीता मनाविष । जषाणी अस्य सत्यम् ॥२॥

देविष्णुवामा गमदववर्धुवनते पुनः । विद्वत् अस्य प्रशामनम् ॥१॥

सूक्त ७२

## देवतः प्रगाथः

अग्निं देवा योतते नो गौमस्यपि न योतते दातते ।  
विद्वत्सु विद्वत्सु देव्यो यवद्विषु भूषाम् ॥१५॥

अग्निं रात्रिं पुनरीकृत्य भूतं नरोऽग्निं पुनरीकृत्य जिवः ॥१४॥  
अग्निमीजिष्वत्सु गायामिः शीरशीविषम् ।

अग्निं नोके तनये शिवद्वीमहे वसु सनते तनूयाम् ॥१३॥  
अग्निं नो देवद्वीमहे वसु सनते तनूयाम् ।

अग्निं नो देवद्वीमहे वसु सनते तनूयाम् ॥१२॥  
अग्निं नो देवद्वीमहे वसु सनते तनूयाम् ।

## MANDALA EIGHT

12. Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

13. May the Fire give us force in his comradeship, he who has power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

14. Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the Treasure,—the Fire men pray for the inspired knowledge, a house for a splendid light.

15. Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

## HARYATA PRAGATHA

### SUKTA 72

1. Do you make the offering, the priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

2. Let him sit within close to the keen burning ray the priest of the call in thinking man accepting the comradeship of the Fire.

अग्निरग्निमदधो निविशतं प्रकटे मय । अवतस्य विमलं ॥११॥

सिञ्चन्ति नमसावतंसव्याघ्रं परिज्वालम् । नीचीनवारमक्षितम् ॥१०॥

परि विधातुरेवर्जं ज्वारंति नवीयसी । मया हेतारो अञ्जते ॥९॥

आ दशमिर्विवस्वत इन्द्रः कोशमव्ययवीत । खेद्या विवता दिवः ॥८॥

दुहेति सप्तैकाम्य इति पञ्च संजतः । तीर्थं सिन्धोरधि स्वरं ॥७॥

उती त्वस्य धामदेवतावद्योजनं बहेतु । दामा रथस्य ददौ ॥६॥

धरन् वत्सी कशिवहे निदलारं न विन्दते । वेति स्तोत्र अन्धम् ॥५॥

आभ्यतीतये अतृव्योया अरुहेतम् । दण्डं विद्वयावधीतं ॥४॥

अनरिच्छन्ति ते जने हं परी मनीषया । गच्छन्ति विद्वया सप्तम् ॥३॥

## MANDALA EIGHT

3. Within they wish him to be in a man the "terrible one", beyond the thinking mind; by his tongue they seize the peace.

4. High burnt the companion bow, a founder of the growth he climbed to woodland, he smote the rock with his tongue.

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.<sup>1</sup>

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey wine.

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

11. Close by are the stones and the honey wine is poured in the lotus in the discharging of the well.

---

<sup>1</sup> or, for one who lauds him he goes to the mother.

विद्योविद्यो वो अतिथि वाजयन्तः पुर्वविद्यम् ।  
अतिन वो द्रुमं वयः रजिषं द्यौस्त्य मन्मथिः ॥११॥

सूक्त ७४

## गोपवत आश्रयः

उतो न्यत्य यत् पदं द्रुमस्त्य निधानम् । परि वा विद्विद्यातनव ॥१८॥

गोमस्त्य निधानवद्विद्यातनवै रौर आ दद ॥ तदागिरस्त्य भूषणम् ॥१७॥

अवृक्षान् पिप्लुर्वीमिषममृतं सत्यपदोमतिः । सुपुस्त्य सत्य रविमथिः ॥१६॥

उप खर्वेषु वत्सतः कुण्डले धरुणं विवि । द्रुमं अनाग ममः स्वः ॥१५॥

ते जानत स्वमीश्वरं स वत्सतसो न मन्मथिः । मिथो नमन्त आभिथिः ॥१४॥

आ सुते सिञ्चत शिष्यं रोदस्त्योरमिषिभ्यम् । रसा दधौत दूषणम् ॥१३॥

गाव उपवतनानवतं महेतुं यवस्त्य रक्षता । उभा कर्णा हिरण्यया ॥१२॥

## MANDALA EIGHT

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

13. Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull.

14. They know their own home; like calves with their mothers they met with each other as companions.

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

17. O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

18. And now let him stretch<sup>1</sup> out with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

## GOPAVANA ATREYA

### SUKTA 74

1. All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

---

<sup>1</sup> or, orm

सा शुभैर्बुधिनानी बृहद्वृषो अवसि अवः । दधीत वज्रवृ ॥१॥

सा ते अने शंभो वनिता भवति प्रिया । तथा वज्रस्य सुहृत् ॥८॥

दस्मात्तु ॥७॥

इयं ते नयसी मतिराने अद्यत्यस्मदा । मन्त्र सुजात सुकलोमर

सबाधो यं जना इमेऽनित हेयमिरीळते । ब्रह्मिनालो यतस्त्रिः ॥६॥

अमृतं जातवेदसं तिरस्त्रमासि दशतम् । धृताद्वनमीड्यम् ॥५॥

एवमे ॥४॥

अगन्तु वज्रहेतुम् ज्येष्ठमग्निमानवानम् । यस्य भूतर्वा बृहदाक्षो अनीक

पथांसं जातवेदसं यो देवतायुधता । ह्यनान्तर्यामि ॥३॥

यं जानासो हविषमन्तो मित्रं न संपरायितम् । प्रशंसन्ति प्रशस्त्रिभिः ॥२॥

## MANDALA EIGHT

2. He to whom men bringing the offering pour the stream of the libation and by their word that give expression to him proclaim as the friend,—

3. The wonderful,<sup>1</sup> the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven,—

4. We have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvana, son of Riksha, grows to vastness.

5. The immortal, the knower of all things born who is seen<sup>2</sup> across the darkness, one to be prayed to, one to whom are offered the clarities.

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.<sup>3</sup>

7. Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

8. May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

9. May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

---

<sup>1</sup> or, the great doer,

<sup>2</sup> or, who sees

<sup>3</sup> or, with outstretched ladles.

नमोऽपि अदवदातरः शीवच्छादस्ति मत्तुः ॥१५॥  
 सत्यमिदं त्वा महेनाद पश्यन्व देविशम् ।

मां चत्वार आरावः शीवच्छादस्ति द्रविन्वः ।  
 सुरशास्त्रे अपि प्रयो वक्षन् वयो न तुभ्यम् ॥१४॥

अहं हृदयान आक्ष्ण श्रुतवन्ति मदभ्युति ।  
 शार्ङ्गस्यैव स्वकावितानां मूक्षा शीर्षा चतुष्पत्ति ॥१३॥

यं त्वा जनास कुल्ले सबाधो बाजसात्तु ।  
 स बाधिव वृत्तये ॥१२॥

यं त्वा शीघ्रवतो गिरा चलिच्छदाने अङ्गिरः ।  
 स पावक श्रुयो हरेषु ॥११॥

अदवमिदं मां रथशां त्वेषामिदं न सत्यमिदं ।  
 यस्य श्रुतिश्चैव पश्यन्व व कृच्छ्रः ॥१०॥

10. He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspiration, O men! and find each wonderful.

11. Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

12. Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

13. As if calling armed forces in Shrutarvana, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned head of the four.

14. Me the swift and galloping four of that most strong one, well-charioted, bore<sup>1</sup> towards the delight as if birds flying to water.<sup>2</sup>

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power.<sup>3</sup>

<sup>1</sup> or, let them bear me

<sup>2</sup> or, as the birds carried Tugriya.

<sup>3</sup> Note on Riks 13, 14 and 15:

As is shown by the "Shravansi" "Turvatha" and the name "Shrutarvana"—the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.

कम् विवदस्य सेनयाऽनन्तरपाकवधसः । पर्णि गोष्ठं स्तरामहे ॥७॥

तस्मै नमसामिधवे वाचा विरूप निरुपा । वृणो वोदस्व सुष्टितिम् ॥८॥

तं नमिष्यमवो यथाऽऽनमस्व सदैवितिः । नदीयो यजमङ्गिरः ॥९॥

अयमग्निः सदैविति वाजस्य शानिनस्पतिः । सूर्या कवो रथीणाम् ॥१०॥

तं हृ पृथिविष्ठस्य सदैवः सूनवाहित । ऋतावा यज्ञियो भूवः ॥११॥

उत नो देव देवा अरुणा वोवो विवृष्टरः । अहिर्वा वाय्वा ऊषि ॥१२॥

भूवो हि देवर्षेणमा अरुवा अने रथीरिव । नि होला पूवः सवः ॥१३॥

सूक्त ७५

विरूप आङ्गिरसः

VIRUPA ANGIRASA

SUKTA 75

1. O Fire, yoke like a charioteer the horses most powerful for the calling of the gods; take thy seat, O ancient priest of the call!

2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

3. For thou, O Fire, O most youthful son of force, thou in whom are cast the offerings, art the possessor of the Truth to be worshipped with sacrifice.

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

5. O Angiras, by words which bear in them the invocation, bring down nearer that sacrifice as the heaven's craftsmen brought down the rim of the wheel.

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

7. By the army of the Fire who has the eye that sees from afar<sup>1</sup> may we lay low whatever miser Trafficker and enter among the shining herds.

---

<sup>1</sup> or, who has the eye of wisdom

विद्या हि ते पुरा वयमाने विदुर्ध्यावसः । अथा ते युतमीमाहे ॥१६॥

परस्या अधि संवतोऽवरा अस्या तरे । यथाहमस्मि तां अथ ॥१५॥

यस्याजिषमस्मिन्तः समीमर्द्धमवस्य वा । तं वेदनिर्वाधवति ॥१४॥

अयमस्मिद्ध्या इयमाने सिषक्व इच्छिता । वधां नो असवच्छवः ॥१३॥

मा नो अस्मिन् महिषाने परा वामरिभ्यथा । संवां सं रयि जय ॥१२॥

कुर्वन्तं सु नो गविष्येऽने संविष्यो रयिम् । उच्छेदुश्च पत्तुवि ॥११॥

ममस्ते अग्न ओजसे गणानि देव कृष्यः । अमैरभिजमदंय ॥१०॥

मा नः समस्य दैत्यः परिहृषसो अंहतिः । ऊर्मिन् नावमा वधीत् ॥९॥

मा नो देवानां विशः प्रस्नातीरिवोक्षाः । कृशं न ह्युररन्थाः ॥८॥

## MANDALA EIGHT

8. May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

11. Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

14. The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

15. From thy place in the supreme region break through,<sup>1</sup> to those who are below; here where I am, them protect.

16. For we know from of old of thy protection like a father's, O Fire, now we seek thy bliss.

---

<sup>1</sup> or, descend,

तं सर्वायन्तं मुञ्चते पुरीषावातनामाजिषु । स्वेषु सायेषु बाजिनम् ॥८॥

कस्य नूनं पुरीषसो विप्रो जिह्वसि दंपते । गोषाला यस्य ते निरः ॥९॥

अथा त्वं हि नरकरो विदवा अस्मभ्यं सुश्रुतीः । बाजद्रविणसो निरः ॥१०॥

दारोम कस्य मनसा यज्ञस्य सहसो यदो । कर्तुं बोधं ददं नमः ॥११॥

कथा ते अग्रे अङ्गिर ऊर्जा नपादुपरवृत्तिम् । वराल देव मन्दवे ॥१२॥

त्वं यविष्ठ दारुणो नूः पाहि शूण्यो निरः । रक्षा लोकमृत त्मना ॥१३॥

कविमिव प्रवेतसं यं देवासो अथ हिता । नि मन्त्रैर्वादायुः ॥१४॥

प्रेतं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१५॥

सूक्तं ८४

उद्गाता काण्वः

## MANDALA EIGHT

### USHANA KAVYA

#### SUKTA 84

1. Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

2. He whom as the seer and thinker the gods have now set within twofold in mortals.

3. O thou ever-young, guard men who give, hear our words; protect the son by the Self.

4. O divine Fire, O Angiras, O child of energy, by what word, the laud, for thy supreme thinking?

5. By the mind of what master of sacrifice shall we give, O son of force; how shall I word this prostration of my surrender?

6. Mayst thou thyself create for us all worlds of a happy dwelling, make our words a source of the plenitude and the riches.

7. In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light?

8. Him they make bright the strong of will and he goes in front in the race;<sup>1</sup> he is a master of plenitude in his own abodes.

---

<sup>1</sup> or, in the contests;

क्षेति क्षेमेभिः साधुभिर्नैकियं घ्नन्ति हन्ति यः । अग्ने सुवीर एधते ॥९॥

## प्रयोगो भार्गवः

सूक्त १०२

त्वमग्ने बृहद्वयो दधासि देव दाशुषे । कविर्गृहपतिर्युवा ॥१॥

स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥

त्वया ह स्विद्युजा वयं चेद्विष्टेन यविष्ठय । अभि ष्मो वाजसातये ॥३॥

और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निं समुद्रवाससम् ॥४॥

हुवे वातस्वनं कविं पर्जन्यकन्धं सहः । अग्निं समुद्रवाससम् ॥५॥

आ सवं सवितुर्यथा भगस्येव भुजि हुवे । अग्निं समुद्रवाससम् ॥६॥

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्त्रे सहस्वते ॥७॥

## MANDALA EIGHT

9. He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous.

### PRAYOGA BHARGAVA

#### SUKTA 102

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

2. Do thou, O Fire of the wide light, who art awake to knowledge, go with our word of prayer and of works and call the gods.

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes,—

अग्नं धृतस्य धीतिभिस्तेषामो देव शीविषा । आ देवान् वक्षि यक्षि च ॥१९॥

पदं देवस्य सीळद्विषाऽनाध्वंष्टाभिस्त्वितिभिः । भद्रा सूर्यं देवोपदंके ॥१९॥

यस्य त्रिधात्ववर्तं ब्रह्मस्तरथावसंदिनम् । आपश्चिद्वक्षि दधा पदम् ॥१९॥

उष त्वा जामघो गिरौ देविशतीद्विद्विष्कृतः । वायोऽरनीके अस्थिरत्न ॥१९॥

तमवर्तन्तं न सान्निधौ गृणीहि विप्र शूणिषाम् । मित्रं न यातयज्जनम् ॥१९॥

शीरं पावकशीविषं ज्येष्ठा यो वसेत्वा । दीदाम दीवर्ध्वत्तमः ॥१९॥

विश्वेवर्षामिह स्तुहि द्यौर्वाणां यशस्तमम् । अग्निं यज्ञेषु पूज्यम् ॥१९॥

अयं विश्वा अग्निं त्रिषोऽग्निनदर्वेषु पत्यते । आ वाजैरप्य नो गमत् ॥१९॥

अयं यथा न आभूवत् त्वष्टा कृष्व तस्या । अस्य कत्वा यशस्वतः ॥१९॥

## MANDALA EIGHT

8. So that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.

10. Laud here the most glorious of priests of the call, the supreme<sup>1</sup> Fire in the sacrifices.

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

12. Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

13. Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

14. Thou whose triple-seat of sacrifice is untied and unconfined and the waters also have established thy abode,—

15. The abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

16. O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

---

<sup>1</sup> or, the ancient

अन् मातरं पृथिवीं वि वावरे तस्थौ नाकस्य सानवि ॥२॥  
 य देवोदासी अग्निदेवा अञ्छा न मज्जमा ।

अद्विषा गावुर्विचसो यस्मिन् अतान्मादधुः ।  
 उषी षु जालमाधस्य वधूनमग्निं नक्षन् नो निरः ॥१॥

सूक्त १०३

## सोमसिः काण्वः

अग्निमिध्यानी मनसा धियं सवेत मय्यः । अग्निमोषे विवस्वसिः ॥२२॥

यदत्युपजिह्विका यदधो अग्निसर्पति । सर्वं तदस्य ते धाम ॥२१॥

यदाने कानि कानि विदा ते दाक्षिण दधमसि । ना जषस्व यविष्य ॥२०॥

नहि से अत्यध्या न स्वधिविबन्धनवति । अथैतादृशमरामि ते ॥१९॥

प्रवेतसं त्वा कवेज्जने दूतं वरेण्यम् । देववाहं सि धेदिरे ॥१८॥

तं त्वाजानन् मातरः कवि देवासी अङ्गिरः । देववाहममर्त्यम् ॥१७॥

## MANDALA EIGHT

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

20. What we place for thee a few chance logs them accept, O ever-young Fire.

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.<sup>1</sup>

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous<sup>2</sup> I kindle the Fire.

## SOBHARI KANWA

### SUKTA 103

1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our words.

2. Fire lit by the Servant of Heaven travels in his might towards the gods along our mother earth and on heaven's peak he takes his stand.

<sup>1</sup> or, as if clarified butter.

<sup>2</sup> or, by the shining ones

आ वंसते मधवा वीरवहशः समिद्धो ह्युत्पादितः ।  
कृतिवशो अस्म्य सुमतिनवीयस्यकृष्टा वाजोभिर्मरुतामसत् ॥९॥

उपस्वितवती अगनये ॥८॥  
प्र महिष्ठाय गायत श्रुतान्ते बह्वेते श्रेयशीविषे ।

अद्वं न गीर्षी रथ्यं सुदानवी समुत्पन्ते देवधवः ।  
उभे लोके तनये दत्तम विदधते पृषि राधो मधोनाम् ॥७॥

यो विदवा दधते वसु हीता मन्त्रो जनानाम् ।  
मधोनां पात्रा प्रथमान्यस्य प्र स्तोमा यन्त्यनये ॥६॥

स दंष्ट्रै विदमि तृणानि वाजमवन्ता स एते अक्षिति श्वः ।  
ते देववा सदा पुष्टवसो विदवा वामानि धीमहि ॥५॥

प्र यं रात्रि निनीषसि मतो यस्ते वसो दाशत् ।  
स वीर एते अग्न उच्यशंसिन् रमन्ता महिषापोविष्णव ॥४॥

यस्मादेजन्त कृष्टयदवकृत्यानि कृषतः ।  
महिक्षसां मेधसातावित्र रमन्तस्मिन् धीमिः सपुन ॥३॥

MANDALA EIGHT

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self<sup>1</sup>, by their thoughts.

4. He whom thou wiltst to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands.

5. He rends open the plenitude even in the strong place by the war-horse, he founds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things.

6. He who gives to us all treasures, men's rapturous priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

7. The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments.

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

9. High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes,—

---

<sup>1</sup> or, of themselves,

अगने पाहि मरसखा रक्षिभः सोमपीतये ।  
 सोमपा उष सुष्टेति मादयस्व स्वपरे ॥१४॥  
 मा ते रिष्ये अच्छोवितामिर्वसोऽग्ने कमिदिवदेवैः ।  
 कौरिदिव, ह स्वामीहे दुन्याय रातद्वयः स्ववरः ॥१५॥  
 मा नो हृणीतामसित्विषवर्षुरग्निः पुत्रमास्त एषः ।  
 यः सुहेता स्ववरः ॥१६॥  
 उदिता यो निदिता वेदिता वत्सा यज्ञियो ववर्ति ।  
 कुष्टरा यस्य प्रवो नोमयो विद्या वाजं विषासतः ॥१७॥  
 अग्निं ययानं यमम् ॥१८॥  
 प्रष्टुम् विद्यातां त्वुष्टासावावातिभ्यम् ।

## MANDALA EIGHT

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots,—

11. The master of sacrifice who turns towards us the hidden treasures now risen and known, he in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

12. May not Fire, the guest the shining One widely proclaimed, be wrath with us; this is he who is the perfect priest of the call perfect in the pilgrim-rite.

13. May they not come to harm by any of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn<sup>1</sup> who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

14. Come, O Fire, with the Rudras, comrade of the life-gods for the drinking of the Soma wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

---

<sup>1</sup> or, the doer of works



MANDALA TEN

हेतोर विभ्रमवत्वरस्य यशस्ययशस्य कृते खानस्य ।  
प्रत्यक्ष देवस्यदेवस्य सङ्गि शिष्या त्वानिममतिष्ठ जनानाम् ॥५॥

अत उ त्वा पितृभूतो जनित्रोद्भास्यं प्रति वरन्त्ययः ।  
ता इ प्रत्यक्ष पुनरन्त्येषा असि त्वं विष्णु मानवीषु हेतो ॥४॥

विष्णुरित्या परमस्य विद्वज्जालो बहुधर्मि पाति त्वीयम् ।  
आसा यदस्य पयो अकल त्वं सवेतसो अन्त्यवन्त्य ॥३॥

स जालो गम्य असि रोदस्योत्तमं चारुविभूतं ओषधीषु ।  
विजः शिशुः पति तमन्त्यकवेन प्र मानवीयो असि कनिजकदम्गाः ॥२॥

अयं बहुविधसामर्थ्यो अस्याविज्जानावान् तमसो व्योतिषानात् ।  
अनिममिनां क्शाला रवङ्ग आ जालो विद्वता सप्तान्ययाः ॥१॥

सूक्त १

जित आत्स्यः

## TRITA APTYA

### SUKTA 1

1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

2. Thou art the child born from earth and heaven, the child beautiful carried in the growths of earth; an infant many-hued, thou goest forth crying aloud from the mothers around the nights and the darknesses.

3. Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home.

4. Hence the mothers who bear that draught come with their food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou priest of the call in human beings.

5. The priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, Fire the guest of man who takes to himself the half of each god in might and glory.

आ देवानामपि पश्यामाम पचुक्नवाम तदनु प्रबोद्धुम् ।  
अग्निनिवृत्तान् तस्य यजान् सेहृं होता सो अथवरान् तस्य अर्चन् कल्पयान् ॥३॥

वसि होत्रमृत पौत्रं जनानां मन्वातानि वृत्रिणोदा अतवा ।  
त्वाहो वयं कृणवामां हवीषि देवा देवान् यजत्वग्निनरहेन् ॥२॥

पिप्रोहि देवा उशतो यविष्ठ विष्टा अर्चुर्ऋगुपते यजेह ।  
य देव्या अविजस्वतोभिरान् त्वं होतृणामस्यपयविजठः ॥१॥

## हस्त २

स तु वत्सोपपद्य पशानानि वसानो अग्निनर्त्तया पृथिव्याः ।  
अवधो जातः पद द्रव्याः पुरोहितो राजन् यक्षोह देवान् ॥६॥  
आ हि छावपृथिवी अमन उभे सदा पुत्रो न मातरा ततस्य ।  
य पाद्विचलोशतो यविष्ठोऽथा वहे सहस्येह देवान् ॥७॥

## MANDALA TEN

6. Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the priest set in front sacrifice to the gods.

7. Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

### SUKTA 2\*

1. Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice.

2. Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of the riches, the possessor of the Truth: may we make the offerings with *Swāhā*; may Fire, availing, do the sacrifice, a god to the gods.

3. We have come to the path of the gods, may we have power to tread it, to drive forward along that road. The Fire is the knower, let him do sacrifice; he verily is the priest of the call, he makes effective the pilgrim-sacrifices and the order of our works.

---

\* In the exoteric sense, "ṛtu" seems to mean the rites of the sacrifice.

इतो रजशरतिः समिद्धो रौद्रो दधाम्य सुषुम्नां अर्द्धश ।  
विकिर्द्धि मलित मासा बृहताऽसिक्करोमिति स्वातोमपाजने ॥१॥

### उक्त ३

यं त्वा शार्वाङ्गिष्वी यं त्वापस्त्ववष्टा यं त्वा सुजनिमा जवान ।  
पश्यामन् प्रतिवृत्तान् पिबेयान् क्षेमदधाने समिधायानि वि मरिचि ॥७॥

विश्वेषां ह्येवराणामानैकं विश्वं केन जनिता त्वा जवान ।  
स आ यजस्व नृवतीरन्ते क्षाः स्यादौ दधः क्षेमवीरिवरजन्म्याः ॥८॥

यत् पाकया मनसा दीनदध्ना न यजस्व सन्वते मरुतिः ।  
अग्निष्टद्धीना ऋतुविद्विजानान् प्रजिह्वी देवां ऋतुशो यजति ॥९॥

यद्दी यत् प्रमिमास वगति विवृता देवा अविह्वष्टरासः ।  
अग्निष्टद्धिदधमा पृणति विह्वान् यमिधर्वान् ऋतुभिः कल्पयति ॥१०॥

## MANDALA TEN

4. Whatever we may impair of the laws of your workings, O gods, we in our ignorance maiming your workings who know, all that may the Fire who is a knower make full by that order in time with which he makes effective the gods.

5. What in the sacrifice mortals in the ignorance of their minds, poor in discernment, cannot think out, that the Fire knows, the priest of the call, the finder of the right-will, strongest of sacrificants and does the sacrifice to the gods in the order and times of the truth.

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their godheads, their desirable and opulent universal forces.

7. Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being, O Fire, luminously along the path of the journey of the Fathers knowing it beforehand high-kindled blaze.

## SUKTA 3

1. He is seen high-kindled, the master ruling all, the traveller, the terrible, he who creates perfectly right understanding, awake to knowledge he shines wide with a vast lustre; driving the ruddy bright cow he comes to the dark one.



2. When he overspread with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches<sup>1</sup> of heaven.

3. He has come closely companioning her happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

4. His movements flaming send forth as if vast callings of Fire the beneficent comrade in the march of this mighty and adorable flame, the vast and beautiful his radiances blazing have waked to knowledge.

5. His blazings as he shines stream like sounds of bright heaven in its vastness; with his greatest, most splendid and opulent lights at play he travels to heaven.

6. His strengths are those of a thunderbolt seen in the hurling, they neigh aloud in their teams; he, the traveller, most divine, shines wide-pervading with his ancientruddy chanting fires.

7. So carry for us, so take thy seat, the mighty traveller of the young earth and heaven, Fire the swift and vehement with his swift and vehement horses,—so mayst thou come to us here.

---

<sup>1</sup> or, the shining ones

तन्मयवैव तत्करा वनार्गं रत्नानामिदंशोभिरभ्यधीताम् ।  
 इयं ते आने नयसी मनीषा युञ्ज्या रयं न शोभयार्द्धरङ्गैः ॥६॥

कौञ्चजामले सनयासु नय्यो वने तस्थौ पलितो धूमकेतुः ।  
 अस्नाताप्यो वृषभो न य वेति सवेतसी यं प्रणयन्त मताः ॥५॥

मूरा अमर न वयं चिकित्वा महिषवसाने त्वमङ्गः चित्ते ।  
 शयं वकिञ्चरति जिह्वादनं रेतिहृते युवति विद्यतिः सन् ॥४॥

शिखिं न त्वा ज्ञेयं वधूयन्ती माता विभर्ति सचनत्पमाना ।  
 धनोरधि प्रवता यासि हृद्यजिगीषसे पशुतिवावसूढः ॥३॥

यं त्वा जनासो अग्निं संवरन्ति गाव उष्णीमव यजं यविष्ठ ।  
 हृती वेवानामसि मत्पानामनमद्वेदिवरसि रोचनेन ॥२॥

य ते यक्षि य न इयसि मनस भूयो यथा वन्द्यो नो ह्वेयम् ।  
 धनविभव प्रपा असि त्वमान इयसवे पूरवे प्रान राजन् ॥१॥

४८४

## MANDALA TEN

### SUKTA 4

1. To thee I sacrifice, to thee I send forth my thought so that thou mayst manifest thyself adorable at our call; thou art like a fountain in the desert to longing men, O ancient king, O Fire.

2. O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

3. The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

5. Anywhere he is born new in eternal wombs; he stands in the forest hoary-old with smoke for his banner: a bull unbathed he journeys to the waters and mortals who are conscious lead him on his way.

6. Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot.

अतस्य हि वतनयः सुजातमिषो बाजाय प्रदिवः सवन्ते ।  
अथोवाप्तं रोदसी वावसाने धूर्तैरक्षैर्विधाते मयनाम् ॥४॥

अनाथिनी माथिनी सं दधाते मित्रा विद्वां जगदुर्वधयन्ती ।  
विदधत्य नाथिं ध्रुवस्य कवीश्वरं नर्तं मनसा विधत्तः ॥३॥

समानं नीळं वृष्णी वसानाः सं जामिरे महिषा अर्चन्तिथिः ।  
अतस्य पदं कवयो नि पान्ति गृही नामानि दधिरे पराणि ॥२॥

एकः समुद्रो धरणी रथीणामस्मद्धौ भूरिजन्मा वि बद्धे ।  
सिषक्पुष्पनिपयोऽपस्य उत्सस्य मध्ये सिद्धिं पदं वेः ॥१॥

#### सूक्त ५

ब्रह्म व ते जातवेदो नमस्वेधं व गीः सदसिद्धिर्धनी भूते ।  
रक्षा णो अने तनयानि लोका रक्षीत नस्तन्वी अप्रयच्छन्ते ॥७॥

7. Thine is this wisdom-word, O knower of all things born, and this prostration, this utterance is thine; may it have ever the power to make thee grow. Guard all that are offspring of our begetting, guard undeviatingly our bodies.

SUKTA 5

1. One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleave to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

2. The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the supreme Names.

3. The two mothers in whom is the Truth, in whom is the mage wisdom, formed him and brought to birth like an infant child they have put him firm in his place and make him grow. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the web of the seer.

4. Him well-born the routes of the Truth and its ancient impulsions close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them,<sup>1</sup> they make him grow by the lights and foods of their sweetnesses.

---

<sup>1</sup> or, as their inhabitant,

यो आनुमिषिमावा विमात्यमिनदेवेमिष्टेनवाजखः ।  
आ यो विवाय सख्या सखिभ्योऽपिरिदेवतो अयो न सखिः ॥२॥

अयं स यस्य शम्भुवोमिरनरेधते वरितमिष्टौ ।  
व्यष्टेमियां आनुमिष्टेय्यां पयति परिवीतो विमावा ॥१॥

### सुक्ते ३

असत्त्व सत्त्व परमे व्योमन् दक्षस्य जन्मद्योदेवेदेवस्यै ।  
अग्निर्देवः प्रथमजा ऋतस्य पूर्व आर्पुनि वैषमदेव धेनुः ॥७॥

सप्त मयिदाः कवयस्त्वतश्चरत्तासासोकासिमदभ्यर्हो गावः ।  
आपोहिं स्कास्य उपमस्य नीळे पथा विस्मां धरुणै तस्थौ ॥६॥

सप्त स्वर्गरेष्वोविवाशातो विष्टान् मध्व उज्जभारा दशो कम् ।  
अन्तर्धुमे अन्तरिक्षे गुरावा इच्छन् वज्रमविदत्तं पूषास्य ॥५॥

## MANDALA TEN

5. Desiring the seven shining sisters, the knower bore on high their sweetnesses that he might have vision; he who was born from of old laboured within in the mid-world, he wished for and found the covering of the all-fostering sun.

6. The seers fashioned the seven goals,<sup>1</sup> towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch Cow in the original existence.

## SUKTA 6

1. This is he in whose peace,<sup>2</sup> and in his approach to it grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.<sup>3</sup>

2. Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

---

<sup>1</sup> or, the seven frontiers,

<sup>2</sup> or, house of refuge,

<sup>3</sup> or, with his largest lights for the wise.

स्वस्ति नो विद्मो अग्रे पृथिव्या विद्मवायुर्धृतिं यजथाय देव ।  
सर्वमहि तव दत्तम प्रकृतैरुत्तरया न उरुभिर्भद्रव शंसः ॥१॥

### श्लोक ७

अथा ह्यग्रे मङ्गि निषद्या सद्यो जगानो ह्ययो बभूव ।  
तं ते देवांसो अग्रे केतमाययथावधानं प्रथमास ऊमाः ॥७॥

सं प्रस्मिन् विद्मो वसूनि जामवृजिं नाशवाः सप्तदीवन् एवः ।  
अस्मे ऊनीरिन्द्रवानतमा अवर्चीना अन आ कृणुष्व ॥८॥

तमूखाभिर्दं न रेजमानमग्निं गीर्भिर्नमोभिरा कृणुष्व ।  
आ यं विप्रसो मतिर्भ्यांणानि जातवदसं जुह्विं सहोनाम् ॥९॥

शूर्वाभिर्धृष्टो जुषाणो अकृद्वो अष्टा रघुपत्ना जिगाति ।  
मन्द्रो ह्योला स जुह्वि पविष्ठः समिदलो अग्निरा जिघाति देवान् ॥१०॥

ह्ये यो विद्मस्या देववीतेरीशो विद्मवायुर्धृषो व्युष्टौ ।  
आ प्रस्मिन् मना ह्यवोढ्यनवावोरिन्द्रयः स्काभानि शंसः ॥११॥

## MANDALA TEN

3. He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all his strengths.

4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous priest of the call strong to sacrifice with his tongue of flame inseparable from the gods the Fire sheds on them his light.

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

6. Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

7. Now, indeed, taking thy seat in thy greatness, O Fire, in thy very birth thou hast become the one to whom we must call; the gods walked by the ray of thy intuition, then they grew and were the first and supreme helpers.

## SUKTA 7

1. Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

स्वयं यजस्व दिवि देव देवान् किं ते पाकः ऊणवदप्रवेताः ।  
यथायज ऋतुमिव देवानेवा यजस्व तन्वं सुजात ॥६॥

दुर्मिहितं मित्रमिव प्रयोगं प्रत्यमन्त्रिजमवस्त्य जारम् ।  
बाह्विभामनिमामयवाञ्जानन्त्रिष्वृक्षोत्तारं यसादयन्त ॥५॥

सिद्धा अग्रे विधौ अस्ते सन्त्रोष आयसे दम आ निरुह्येता ।  
ऋतावा स रौहिदेदवः पुरुषैर्दुर्मिभरत्मा अद्विमवर्मिमस्तु ॥४॥

अग्निं मय्ये पितरमग्निमापिमग्निं यातर् सदमिन् सबायम् ।  
अग्नेरनीकं बृहेतः सपथं दिवि शुकं यजतं स्यात्सु ॥३॥

देमा अग्रे मत्प्रत्युद्यं जाता गीमिरद्वैरमि गृणन्ति राधः ।  
यदा ते मर्तो अन्धो मोगमानद्वेवसो दधानो मतिभिः सुजात ॥२॥

2. For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One.

3. I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven.

4. O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

5. The Fire founded by the heavens<sup>1</sup> as our friend and the means for our works, the ancient priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the priest of the call in beings.

6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

---

<sup>1</sup> or, with his lights

उषवर्षो हि वसो अयमेषि न च यमयोरमवो विभवा ।  
 ऋतस्य सप्त दक्षिणं पश्चिमं जलपद्मं मित्रं तत्रै स्त्रियं ॥४॥

आ यो मूर्धनि पित्रोररुणं यदवरे दक्षिणे सूर्यो अर्धः ।  
 अस्य परमधरवोरिन्द्रवज्रना ऋतस्य योनौ तन्वो जुवन्त ॥३॥

सुमोद गार्ग्यो ब्रह्मः ककुद्यानलेमा वत्सः हिमोवा अरावोत् ।  
 स देवतात्पुष्टानां कृण्वन् त्वेष्टुं क्षय्युं प्रथमो जिगाति ॥२॥

य केवला ब्रह्मता यात्यनिनरा रोदसी ब्रह्मो रोरवीति ।  
 दिवदिवदन्ता उपमा उदानळपामपत्य मदिषो ववध ॥१॥

सुक्ता ८

विशिष्टास्तुतिः

यवा नो अनन्तविलोप गीषा यवा ययकृद्वन नो ययोषाः ।  
 रस्त्रा य नः सुमहो देवप्राणि आस्त्रोत नत्तन्वो अयपृच्छन् ॥७॥

## MANDALA TEN

7. O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

### SUKTA 8

#### TRISHIRA TWASHTRA

1. The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

2. The Bull of the heights<sup>2</sup>, the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

3. He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

4. O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

---

<sup>2</sup> or, the humped-Bull,

भूरीदिग्द उदितधनममोवाजोवाभिमतं सपतिमन्यमानम् ।  
 त्वाष्टस्य विद्विद्वक्पस्य गीतमामावजोवाजोवाभि १२१ वक् ॥९॥

स पञ्चाध्यायुर्वाति विद्वानिन्द्रविष आत्मा अन्धयुध्यते ।  
 विशीर्षाणं सत्तरिंशं त्वाष्टस्य विविधः सप्तैव विनो गाः ॥८॥

अस्य विनः ऋगुगा वक्षे अन्तरिच्छन् धीनि पिबुरेवैः परस्य ।  
 सवस्वमानः पिबोरेपस्य वासि ब्रूवाण अप्युर्वाति वेति ॥७॥

भूवो यज्ञस्य राजसव नना यथा नियुर्द्धः सवसे विवाभिः ।  
 दिवि सूर्यानि दधिष्व स्वर्वा विद्वानाने चक्रे द्रव्यवाहेम ॥६॥

भूवद्वक्ष्यमहे ऋतस्य गीगा भूवो वरुणा यद्वेनाम वेति ।  
 भूवो अपा नपाज्जालवेदो भूवो देवो यस्य देव्यं जुवाभिः ॥५॥

5. Thou becomest the eye of the vast Truth; when thou journeyest to the Truth thou becomest Varuna, its guardian; thou becomest the child of the waters, O knower of all things born, thou becomest the messenger of the man in whose offering thou hast taken pleasure.

6. Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

7. By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

8. Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

9. Indra, the master of beings, broke that great up-striving meditating force and casted downward and making his own the ray-cows of Twashtri's son of the universal forms he took away from him his three heads.

सर्वाणि रूपाणि यवसेव पुण्यते होत्राभिरनन् मनूषः स्वधरः ।  
विप्रस्य वा पच्यमान उच्यते वाचं ससर्वा उपयासि भूरिभिः ॥५॥

अथ त्वं इत्थं विप्रं विप्रस्य विप्रमभिरद्विषतः श्येनी अचरे ।  
यदी विप्रो ब्रूते इत्थमप्या अग्निं होत्रारमथ औरजायत ॥४॥

सो विप्रं भद्रा क्षुमती यत्रास्वत्येषा उवास मनवे स्वधती ।  
पदोभूतान्मृतमृतानामन् ऋतुमग्निं होत्रारं विदध्याज जीजनन् ॥३॥

रपदेभ्योऽथर्वीर्या य योषणा नदस्य नादे परि पात्रि से मतः ।  
इदस्य मध्ये अदितिनं धात्रि नो भ्राता नो ज्येष्ठः प्रथमो वि बोधति ॥२॥

ब्रूया ब्रूया कुतूहे बोदसा विवः पयांसि यज्ञो अदितेरदाभ्यः ।  
विप्रं स वेद वरेणा यथा यिया स यज्ञिया यजत्र यज्ञिया ऋतुने ॥१॥

## सुक्त ११ हविर्धान आहुः

HAVIRDHANA ANGI

SUKTA 11

1. Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

2. May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest<sup>1</sup> and first declares it to me.

3. She the happy, and opulent and glorious, dawn has shone out for man bringing the Sun-world with her. When they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

4. Now the Bird, the missioned Hawk, has brought the draught of the great and seeing wine to the pilgrim-sacrifice. When the Aryan peoples chose the doer of works, Fire the priest of the call, then the thought is born.

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

<sup>1</sup> or, the eldest

देवी यन्मनोनि यजयाय कृण्वन् लोदहोता प्रत्यङ् स्वमसं यन् ॥१॥  
 छात्रा हे क्षामा प्रथमे ऋतेनाऽभिप्राये भवतः सत्यवाचा ।

## सूक्त १२

श्रुष्टी नो अग्रे सवने सधस्थे यष्टवा रथममृतस्य द्रविर्नुम ।  
 आ नो वह रेदसी देवयुजे माकिद्वेवानामप मूर्तिहे स्याः ॥१॥

यदन्त एषा समितिभवाति देवी देवेषु यजता यजन् ।  
 रत्ना च यष्टिभजासि स्वधावो मां नो अन्न वसुमन्तं वीजान् ॥८॥

परत्वे अग्रे सुमतिं मतीं अक्षत् सहेसः सुनो अति स य द्यौर्वे ।  
 इषं दधानो वहेमानो अद्वैरा स द्युमां अमवान् भूषति द्यौं ॥७॥

उदीरय पित्रा जार आ मागिमयधाति द्यौर्नो ह्येन द्यधाति ।  
 विवर्धन वरिष्ठैः स्वपश्यते मजस्तविष्यते असुरो वेपते मती ॥६॥

## MANDALA TEN

6. Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

7. O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.

8. When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring to us.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

## SUKTA 12

1. Heaven and earth are the first to hear and by the Truth become possessed of the true speech when the god fashioning the mortal for the sacrificial act takes his seat as his priest of the call and turned towards its own force moves towards it.

उमन्तवजामन्तस्य नाम सलक्ष्मा यद्विषुखा भवति ।  
यस्य यो मनवते सुमन्तवान् तमेव पाद्विप्रमुच्छन् ॥६॥

किं त्विदो राजा जगद्दे कदस्याति वत् वक्ष्मा को वि वेद ।  
मित्रविबुद्धि एषा जुष्टिराणां देवाञ्छेजोको न यातामपि बावो अस्ति ॥५॥

अवर्णिम वा वध्यापो धृतस्मृन् ह्यवाभूमो शृणुतं रोदसी मे ।  
अहो यद् द्यावोऽस्यनीतमयन् मधवा नो अत्र पितरा विशीताम् ॥४॥

स्वावर्गदेवस्यामन्तं यदो गौरतो जालासो धारयन् उर्वी ।  
विश्वे देवा अग्नं तत् ते यजुर्गृह्णे यदेनी दिव्यं धनं वाः ॥३॥

देवो देवान् परिभूम्हेतव बहो नो हव्यं प्रथमविचिकितान् ।  
धूमकेतुः समिधा आश्वजोको मन्त्रो होता नित्यो वाचा यजोयान् ॥२॥

## MANDALA TEN

2. A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal priest of the call strong by speech for the sacrifice.

3. When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act<sup>1</sup> of thine when the white cow is milked of her stream of divine Light.

4. O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

5. On something in us the king has laid hold; what have we done that transgresses his law who can know? Even if the Friend is dealing crookedly with the gods there is as if a call to us as we go, there is upon us a plenitude.

6. Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms; he who grasps perfectly with his mind and his thought seizes its controlling law, him, O Fire, O mighty One, undeviatingly protect.

---

<sup>1</sup> or, sacrificial word

अथो विद्यां गगुरितं यं यदानं विदो अन्तान् । कविष्वं दीवान् ॥४॥

यमासा कृपनीळं भासाकेनं वधंयन्ति । भाजते श्रणिदन् ॥३॥

अग्निमीळे भूजां पविळं भासा मित्रं वृधरोहिम् ।  
यस्य धर्मानं त्वरेनीः सपयन्ति सावुक्थः ॥२॥

महं नो अपि वातय मनः ॥१॥

सूक्तं २०

## विमद ऐन्दः प्राजापत्या वा वासुकी वसुकेडा

भूमी नो अगने सदनं सधस्य युधवा रथममृतस्य द्रविर्गम् ।  
आ नो वह्ने रोदसी देवगुह्ये माकिदेवानामप्य भूरिह स्थाः ॥१॥

यस्मिन् देवा मन्यन्ति संवरन्त्यपीच्छे न वयमस्य विद्या ।  
मित्रो नो अत्रादितिरनगान् त्साविता देवो वरुणाय वोचते ॥८॥

यस्मिन् देवा विदथे मादयन्ते विवस्वतः सदनं धारयन्ते ।  
सुप्ते ज्योतिरदधुमन्तिपथकृते परि धोतानि वरतो अजामा ॥७॥

## MANDALA TEN

7. The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

8. The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

### VIMADA AINDRA OR PRAJAPATYA, OR VASUKRIT VASUKRA

#### SUKTA 20

1. Bring to us a happy mind.

2. I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks.

4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky<sup>1</sup>.

---

<sup>1</sup> or, the cloud.

पुत्रा ते अग्रे विमदो मनीषामूर्खो नपादसूतेभिः सजीवाः ।  
 निर आ वक्ष्ये सुमतीरियान इषमूर्खं सुविहितं विदवमासाः ॥१०॥

कृष्णः दवेतोऽद्वेषो धामो अस्य अहम् अहम् उत शीघ्रो यशस्वान् ।  
 हिरण्यकल्पं जनिता जजान ॥१॥

नरो यो के वात्सवो विदवेत् ते वास आ स्युः । अग्निं हविषा वधन्तः ॥८॥

यथासाहिं कुब इष्यन्ति पुरातन पुरातन इव । अद्वेः सुनुमायुमाहिः ॥७॥

स हि क्षेमो हविर्धनः श्रुष्टीदस्य गाविरेति । अग्निं देवा वासीमन्तम् ॥६॥

वृषष्टव्या मानवस्त्योऽवृत्तस्त्योऽवृत्ता यज्ञे । निवन्तं स्वयं पुर एति ॥५॥

## MANDALA TEN

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

6. He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;<sup>1</sup> they speak of him as the living son of the stone<sup>2</sup>.

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

9. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

10. So, O Fire, rapturous<sup>3</sup> thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.

---

<sup>1</sup> or, the work that brings the supreme bliss;

<sup>2</sup> or, of the Rock, or the Peak.

<sup>3</sup> or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.

त्वां यज्ञोववीळीतेऽनं यययययरे ।  
त्वं ययुनि कात्या वि वो मदे विरवा दधासि दरागुषे विवक्षसे ॥६॥

अग्निजालो अयवणा विदद्विद्वानि कात्या ।  
युवद्वद्वतो विवक्षवतो वि वो मदे प्रियो यमस्य कात्या विवक्षसे ॥५॥

यमाने मयसे रयि सहस्रावधमत् ।  
तमा नो वाजसातये वि वो मदे यज्ञे विजमा यरा विवक्षसे ॥४॥

दे यमणि आसते ज्यैष्ठ्यः सिन्धुतिव ।  
कुणा रुपाययुना वि वो मदे विरवा अवि श्रियो धिषे विवक्षसे ॥३॥

त्वां दे त्वामयः शुभमययययययसः ।  
वेति त्वामयसेवनी वि वो मदे ऋजोतिरन आहुतिविवक्षसे ॥२॥

आग्निं न त्वर्विषतिमहेतारं त्वा वृणीमहे ।  
यथाय स्तीर्णवहिषे वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥१॥

उप २१

## MANDALA TEN

### SUKTA 21

1. By our self-purifications we elect thee, the Fire as our priest of the call, for the sacrifice where strewn is the grass,—in the intoxication of your rapture,—intense with thy purifying light of flame—and thou growest to greatness.

2. Those who have achieved possession of Horse, are very close to thee and glorify thee; the ladle goes to thee,—in the intoxication of your rapture,—direct, carrying the oblation, O Fire,—and thou growest to greatness.

3. In thee the upholding laws reside; sprinkling out their contents as with ladle black forms and white—in the intoxication of your rapture—all glories thou holdest—and thou growest to greatness.

4. O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes—in the intoxication of your rapture,—bring to us a wealth of various lights in the sacrifices,—and thou growest to greatness.

5. The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun,—in the intoxication of your rapture—dear and desirable to the lord of the law—and thou growest to greatness.

6. Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures—in the intoxication of your rapture—thou foundest for the giver, and thou growest to greatness.

समूहे त्वा नमणा अस्वेवतर्जवक्षो ईधे दिवो अग ऊधन् ।  
तृतीयं त्वा रजसि तस्मिन्वसिन्वसामुपस्थे महिषा अवधन् ॥३॥

विद्या ते अग्रे वेधा ज्योति विद्या ते धाम विभूता पुत्रेभ्य ।  
विद्या ते नाम परमं गृही यद्विद्या तमुत्तमं यत् आजगाम्य ॥२॥

दिवस्पति प्रथमं जज्ञो अग्निरस्मद् द्वितीयं पति जानवेदाः ।  
तृतीयमस्य नमणा अजस्रमिन्धान पुनं जग्दे स्वाधीः ॥१॥

सूक्त ४५

## वरुणमिन्द्रः

अग्रे शुक्रेण गोविषोहि प्रथमसे बृहते ।  
अभिभूतसे वृषाणसे वि वो महे गर्भं दधासि जासिषु विवक्षसे ॥८॥

त्वां यज्ञेवृत्तिवजं वाहमाने नि धिदरे ।  
धृतेभ्यतीकं मनुष्यो वि वो महे शुक्रं वेतिष्ठमक्षिमिविबक्षसे ॥७॥

## MANDALA TEN

7. Thee as the priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front,—in the intoxication of your rapture—bright and, with thy eyes, most conscious of knowledge—and thou growest to greatness.

8. O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull—in the intoxication of your rapture—and settest the child of the womb in the sisters—and thou growest to greatness.

## VATSAPRI BHALANDANA

### SUKTA 45

1. Above heaven was the first birth of the Fire, over us was his second birth as the knower of all things born, his third birth was in the waters, a god-mind; him continuously one kindles and with one's thought perfectly fixed on him adores.

2. O Fire, we know the triple three of thee, we know thy seats borne widely in many planes, we know thy supreme Name which is in the secrecy, we know that front of things whence thou camest.

3. He of the god-mind kindled thee in the Ocean, within the Waters, he of the divine vision kindled thee, O Fire, in the teat of heaven; the mighty ones made thee to grow where thou stoodest in the third kingdom, in the lap of the waters.

पस्ते अद्य कृणवद् भद्राविश्वं देव धनवन्तमाने ।  
 य तं नम प्रनरं वर्यो अष्टासीम सुतं देवमभतं पवित्र ॥११॥

वृक्षानां वक्ष्य उच्यता अद्यैव दुर्गममायुः शिष्ये स्वानः ।  
 अग्निरमृतो अभवद्विभीमदेनं दौर्जनयत् सुरैः ॥१२॥

उदिकं पावको अरतिः सुमेधा मनेवन्निरमृतो नि धामि ।  
 इयति वृममवेषं मरिचकुटुम्बकेण शोचिषा दामिन्नक्षत्रे ॥१३॥

विश्वस्य केतुर्भुवनस्य गम् आ रोदसी अप्णोत्तज्जालमानः ।  
 वीर्यं विदधिममिन्नत् पराप्रजानां यदग्निममयजन् पञ्च ॥१४॥

श्रीणामुदारी धरुणो रघीणां मनीषाणां प्राणः सोमगोपाः ।  
 वसुः पूतः सहस्रो अरु राना नि मात्य उषसाभिधानः ॥१५॥

अक्रवदग्निः स्तनयविश्व द्यौः क्षामा रेरिद्विद्विषः समञ्जत् ।  
 सद्यो जगानो नि द्विमदो अद्यदा रोदसी मानुना मात्यतः ॥१६॥

4. Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

5. An exalter of glories, a holder of the riches, a manifest of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns.

6. The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the fire.

7. An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

8. Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.

9. O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb<sup>1</sup> him lead forward towards a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

---

<sup>1</sup> or, the cake of light

इमं विवन्तो अपां सधत्सु पशुं न नष्टं पदैरन् मम ।  
गदो वतन्तमुद्दिशन् नमोभिर्मिरच्छन्तो धीरा भगवोऽविबन्धन ॥१॥

य द्रोता जानी महान् नमोविबन्धनः सीदपामुत्सु ।  
दक्षिणं धाति स ते वयसि यन्ता वसति विवन्ते तत्रपाः ॥१॥

### सुक्त ४३

अस्मिन्मनसि सुदोषो वदवान् अविभक्तः सीमापाः ।  
अद्वेषं दानापूर्तिवती द्वेषं ददा यत् रयिमस्ते सुवीरसु ॥१॥

वामानं यजमाना अन् दानं विदवा वसु दधिरे वायुभिः ।  
वया सह द्रविणमिच्छमाना यज गोमन्तमुद्दिशन् वि वसुः ॥१॥

आ ते यज सीश्वरसेवाम उक्थउक्थ आ यज श्रेयमान ।  
प्रियः सूर्य प्रियो आना भवत्युज्जानेन विनदुज्जानेन ॥१॥

## MANDALA TEN

10. O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born.

11. O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

12. The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal God-head, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

## SUKTA 46

1. The great priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expendings and thy riches and is the protector of thy body.

2. They worshipped him in the session of the waters, as if the cow of vision lost they followed him by his tracks; where he hid in the secret cavern, aspiring with obeisance the Flame-Seers, the wise thinkers desired and found him.

अस्याजरासी दमामरिजा अर्द्धमासी अनयः पावकाः ।  
 त्रिवर्तीष्यः इवात्रासी मरुप्यवो वनर्द्धवो वन्यवो न सीमाः ॥७॥

नि परत्यसु त्रितः सप्तयन् परिवर्तो योनी सीवदन्तः ।  
 अतः संगत्या त्रिवर्ता दमना विषमणाप्यर्द्धरीषते नूनं ॥८॥

प्र भूर्जयन्तं महौ विप्रोषां मूरा अमरं पुरा दमिणम् ।  
 नयन्ती गम्ध वनां विषयं धृदिरिदमर्थं नावर्णि वनर्द्धम् ॥९॥

मन्दं हेतारमूर्धिराजो नमोभिः प्राञ्च यत्र नेतारमन्वराणाम् ।  
 विद्याममकुप्यवर्तित पावकं देववाहे दधती मानुषे ॥१०॥

इमं त्रितो भूर्जविवद्विच्छन् वैभूर्वसो मूर्धन्यन्त्यायाः ।  
 स शोर्वयो जाल आ हेम्युर्वा नाभिर्मुखा भवति रोचनस्य ॥११॥

## MANDALA TEN

3. Him greatly desiring Trita,<sup>1</sup> son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

4. In their aspiration they created him by their obeisance and set him in men as the rapturous priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word<sup>2</sup>—they established the thought.

6. May Trita in the homesteads holding all firmly<sup>3</sup> take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods.

7. His ageless and purifying fires are the defenders of our homes, lifting their luminous smoke; white-flaming, dwellers in the Tree, they are our strengtheners and supporters and like winds and like wine.

---

<sup>1</sup> Trita the triple born from the All-pervading Substance.

<sup>2</sup> or, the illumination

<sup>3</sup> or, setting himself firmly

को मा ददो कतमः स देवो यो मे तनो बह्विषा पृथुपथत् ।  
 ब्रवाहे मित्रावरुणा विषयन्त्यनोविब्रवाः समिधो देवयानोः ॥२॥

महे तदुत्तं स्थिरं तदासीदनाविब्रितः प्रविबोधिधामः ।  
 विब्रवा अपथदह्विषा ते आने जातवेदस्तनवो देव एकः ॥१॥

सूक्त ५१

अग्निः सौत्वाकः

यं त्वा देवा दधिरे हव्यवाहे पुरुषमहो मानुषासो यजत्रम् ।  
 स यामयाने स्तुवते वयो धाः य देवयन् यशसः स हि पूर्वोः ॥१०॥

शवा यमनि पृथिवी जनिष्टामापस्त्वष्टा भूगवो यं सहोभिः ।  
 ईळन्धं प्रथमं मातरिरुवा देवास्तनयमनवे यजत्रम् ॥१॥

य जिह्वया भरते वेपो अग्निः य वयुर्गानि चेतसा पृथिव्याः ।  
 तमायवः शुचयन्तं पावकं मन्दं होतारं दधिरे यजिष्ठम् ॥८॥

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness earth's discoveries of knowledge; him men hold the illuminating and purifying rapturous priest of the call most strong for sacrifice.

9. This is the Fire to whom earth and heaven gave birth; and the waters, the form-maker and the Flame-Seers by their strengths and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice.

10. Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

SUKTA 51

1. Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

2. Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

प्रयोजानं मे अनृत्याज्ज्ञैश्च केवलानर्जस्वत्वं हविषो वत्त आगम् ।  
धृतं चाप्यं पुनर्बुधैश्चोपनीतमामनेश्च दीर्घमापुर्त्तु देवाः ॥८॥

कुमस्त आध्वर्युः पवन् यथा युक्ता जातवेदो न रिष्याः ।  
अथा बह्वसि सुमनस्प्रमानो आगं देवेभ्यो हविषः सुजात ॥९॥

अनः पूर्वं आनरो अश्वेतं रथीवाऽवाऽनमन्वावरीषः ।  
तस्माद्भिर्द्वया वरुण ईरमायं गौरो न क्षेत्नोऽरिबिजं जयायाः ॥१०॥

एहि मनुर्ववृष्युष्यकाभोऽरुक्त्वा तमसि क्षेप्यन् ।  
सुगानं पथः ऊर्णहि देवयानानं वहे हव्यानि सुमनस्प्रमानः ॥११॥

होत्रादहे वरुण विप्रदायं न देव मा युनजध्व देवाः ।  
तस्य मे तन्वो बह्विधा निविष्टा एतमर्थं न विक्कताहमस्मिन् ॥१२॥

एच्छाम त्वा बह्विधा जातवेदः प्रविष्टमाने अस्त्वोषधीषु ।  
तं त्वा यमो अविक्कित्विदमभ्यादितरोवमानम् ॥१३॥

3. We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling places.

4. O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work; so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

5. Come to us; the human being, god-seeking is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

6. The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a gaur from the bow-string of the archer.

7. Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

8. Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

यं ता पूर्वमीळितं वधवधवः समीधे आने स इदं जुषस्व ।  
स नः तिस्रया उत अवा तनूया दात्रं रक्षस्व यदिदं ते अस्मे ॥४॥

यत् ते मनुष्यदनीकं सुमित्रः समीधे आने तदिदं नवीयः ।  
स रेवच्छीव स तिस्रो जुषस्व स वाजं दीष स इदं अवा आः ॥३॥

धनमानेर्वधवधवस्य वधनं धनमधं धनवस्य भूदनाय ।  
धनेनाहितं त्रिवया वि पश्ये सूर्य इव रोचते संप्रसारितः ॥२॥

महा आनेर्वधवधवस्य संप्रदाये वामी प्रणीतः सुरणा उच्यते ।  
यदा सुमित्रा विद्या अग इत्यने धनेनाहितो जराते वरिष्ठतरे ॥१॥

सर्ग ३९

## सुमित्रो वाधवश्चः

तत्र प्रयाजा अनयाजाश्च केवल उर्ध्वतनी द्विविधः सन्त आगाः ।  
नवाने पक्षीयमस्तु सर्वस्वस्य नमन्तां प्रदिशश्चतस्रः ॥१॥

9. Thine be the absolute, precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

## SUMITRA VADHRYASHWA

### SUKTA 69

1. Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

2. The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

3. The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

4. That flame of thine of old which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept; as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us.

देवादिषु ते अमृता ज्ञानवेद्ये महिमान् बाधयन् प्र वोचते ।  
यत् संपूज्यं मानुषीवशां आपन्नं त्वं तस्मिन्मन्त्रात्प्रवाच्यते ॥१॥

त्वं धर्मः सुदृष्टा ज्ञानवेद्योऽसद्वचनेव समना सवर्धकः ।  
त्वं तस्मिन्मन्त्रात्प्रवाच्यते तस्मिन्मन्त्रात्प्रवाच्यते देवपुत्रः ॥८॥

दीर्घतनुर्बृहद्देवतामयमग्निः सदेवत्वात्तः ज्ञाननीयः ऋचा ।  
हृमान् हृमन्तु तस्मिन्मन्त्रात्प्रवाच्यते तस्मिन्मन्त्रात्प्रवाच्यते देवपुत्रः ॥७॥

समजया पर्वता वसुनि वामा वज्राण्यर्था जिज्ञास ।  
गौर देव धर्मोऽसद्वचनेव समानां ज्ञाननीयः पूजनीयः ॥६॥

भवा ह्यग्नी बाधयन्वेतन् गोप्य मा त्वा तादीदृशमाविर्जयानाम् ।  
गौर देव धर्मोऽसद्वचनेव समानः तस्मिन्मन्त्रात्प्रवाच्यते तस्मिन्मन्त्रात्प्रवाच्यते ॥५॥

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent overthrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse.

6. Thou hast conquered the riches of the plains and the riches of the mountain, the destroyer foemen, and the Aryan freemen: like a hero art thou, a violent overthrower of men, O Fire, mayst thou overcome those who battle against us.

7. This Fire is the long Thread, the vast Bull, one with a thousand layers and a hundred leadings, he is the Craftsman; luminous in men luminous, made bright by the hands of men, may he flame out in the strivers after godhead, in the friendly people<sup>1</sup>.

8. In thee is the good milch-cow, O knower of all things born, as if unstayingly equal in its yield, giving its nectar-milk. O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

9. Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee<sup>2</sup>.

<sup>1</sup> in the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names.

<sup>2</sup> or, who make thee grow in them.

आ देवानामग्रयावेह याति नरादीनां विदेवस्त्वमिरुदः ।  
 ऋतस्य पथा नमसा मियथो देवेभ्यो देवतमः सुषुदत् ॥१॥

इमां मे आने समिधं ज्वरवेळस्पदे प्रति हेयां यन्तावीम ।  
 वरुमन् पृथिव्याः सुवितन्वे अङ्गिमैवो भव सुकतो देवयज्या ॥१॥

### पैतृ ७०

अथमनिनर्वधयदवस्य वृज्जो सनकात् प्रोहो नमसोपवाक्यः ।  
 स नो अजामोहल वा विजामोनामि लिळ आधतो वाधयदव ॥१२॥

शुद्धवदनिनर्वधयदवस्य आर्जुनं नृभिर्जगाम सुतसोमवर्द्धः ।  
 समन् विवदद्वेदिवचनमानीज आधत्तममिन्नद्वेदिवचत् ॥१३॥

प्रितेव पुत्रमविमरूपस्य त्वामाने वधयदवः सपुत्रे ।  
 जुषाणी अत्य समिधं याविळील पूर्वा अवनीवाधितिवत् ॥१०॥

10. Thee as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

11. Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

12. This Fire is the slayer of the enemies of the gelded Horse lit from of old and to be invoked with obeisance; so do thou assail those who attack him both the uncompanioned and the one with many companions, O Fire of the gelded Horse.

SUKTA 70

1. O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

2. May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

मनुजैः सुविता देवी धर्मपदी उषन्त ॥८॥  
 तिला देवीर्वाहिरिदं वरीय आ सीवन चक्रेषा वः स्थानम् ।

पुरीहितवर्तिवजा यजे अस्मिन् विरुद्धरा द्रविणमा यजेयाम् ॥९॥  
 ऊर्ध्वो धावा बृहदग्निः सीमद्धः प्रिया धामान्यदितेवपश्ये ।

आ वा देवास उशनी उशान् उरौ सीदन् सुमने उषत्ये ॥१०॥  
 देवी दिवो रुहितरा सुशान्ते उषासान्नना सवतां नि योनी ।

उशतीर्हिरि महिना महिर्बुद्धे रथं रथयुधिरपवसम् ॥११॥  
 दिवो वा सान् स्पशता वरीयः पृथिव्या वा मात्रया वि अपवसम् ।

अहेळता मनसा देव ब्रह्मिर्नृज्येष्ठा उशनी यक्षि देवान् ॥१२॥  
 वि प्रथतां देवजुष्टं निरुधवा दीधं द्रष्टमा सुरिभ्य अन्वस्ये ।

बहिर्देवैः सुवता रथेनाऽऽदेवान् बक्षि नि षदेहे ह्येता ॥१३॥  
 शत्रवत्तमसीत्ते दूत्याप हविमन्तो मनुष्यास्तौ अग्निम् ।

## MANDALA TEN

3. Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the priest of the call.

4. May seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

5. Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

6. Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

8. O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

गङ्गा विहारी निहितमृगभाक्षी अस्मिन्वशति विह्वला वनाति ।  
अजात्यस्मै पङ्क्तिः सं भरन्मृतानहस्तला नमसाधि विधुः ॥२॥

अपश्यस्य मदती महिम्नमन्यस्य मर्यासु विधुः ।  
नामा हेतुं विभुं सं भरते अस्मिन्वती वसन्ती मृतः ॥१॥

सूक्त ७९

आधिः सौचीकः वैश्वानरी वा,  
सविवाजामरी वा

आगन्ते बह्वे वरुणमिन्द्रो न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।  
सौदन्तु बर्हिर्विदध आ यजत्राः स्वाहा देवा अमृता मादधन्ताम् ॥११॥

वनस्पते रानया त्र्यम्बा देवानां पाय उप वक्षि विद्वान् ।  
स्वदाति देवः ऊगवद्वीर्यवती द्यावापृथिवी देव सं ॥१०॥

देव त्वत्पुष्टं वाक्स्वमानुष्यदङ्गिरसाममवः सवाम्यः ।  
स देवानां पाय उप य विद्वान्मानुष्यं वक्षि ब्रविणीवः सुरतः ॥९॥

## MANDALA TEN

9. O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angirasa seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

10. O Tree, knowing the goal of the journeyings of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our call.

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the *Swaha*.

### AGNI SAUCHIKA OR VAISHWANARA OR SAPTI VAJAMBHARA

#### SUKTA 79

1. I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

2. His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.

अग्निः सितं बाजंभरं ददात्यनिनर्वात् अयं कर्मानः७३॥  
अग्नी रोदसी वि वरत् समञ्जयनिनर्वात् वीरकुक्षिं पुरविषं ॥१॥

## ८० मंत्र

विष्वक्चो अश्वान् ययुज वनेजा अजानिमी रानानिमीभीतान् ।  
वधदे मित्रो वसुभिः सुजातः समानधे पर्वसिर्वविधानः ॥७॥

किं देवेषु त्वज एनश्चकथान् पृच्छामि न त्वामविद्वान् ।  
अकीळन् कीळन् हेरिरत्तवेदश्च वि पवशश्चकन् गामिवाभिः ॥६॥

यो अस्मा अशं त्वेषादधात्पृथ्वैर्जुहोति पृथ्वि ।  
तस्मै सहस्रमश्वमिषं वधेजने विधवतः प्रयच्छति त्वम् ॥५॥

तद्वामृतं रोदसी य अवीमि जायमानो मातरा गयी अस्मि ।  
गाहे देवस्य सत्यशिवकेतान्निनरङ्गं विवेताः स प्रवेताः ॥४॥

य मातुः प्रतरं गृह्णिमच्छन् कुमारी न वीरधः संपुङ्गवो ।  
सं न पवमसिदच्छन्तं रिरिह्वितं त्व उपस्य अन्तः ॥३॥

## MANDALA TEN

3. Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

4. O heaven and earth, I declare to you that Truth of you,—in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

5. He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

7. He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.

## SUKTA 80

1. Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,<sup>1</sup> from whose womb is born the hero.

---

<sup>1</sup> or, the many-thoughted,

अग्निं विश ईळते मानुषीया अग्निं मनुषो नदृषो वि जाताः  
अग्निगोविधवो पथ्यामृतस्याऽनोर्गोऽप्यतिवृत्त आ निषत्ता ॥६॥

अग्निं वयो अन्तरिक्षे पतन्तोऽग्निः सहजा परि याति गीताम् ॥५॥  
अग्निमृष्यञ्छ्वेदेष्यो वि ज्व्यन्तोऽग्निं नरो यामग्निं बाधितासः ।

अग्निर्दिवि द्रविणं वीर्येया अग्निञ्छ्वेद यः सहजा सती ।  
अग्निर्दिवि देव्यमा ततानाऽनोर्गोऽप्यति विभृता पुत्र्या ॥४॥

अग्निर्दे तं जरतः कर्णमावाऽग्निं रज्ज्वो निरदहेज्जलक्षम् ।  
अग्निं रज्ज्वं यम उरुष्यदन्तरग्निं नर्मैषं प्रजयासृजत् सप्त ॥३॥

आग्नेरनसः समिदस्तु भद्राऽग्निमर्हो रोदसी आ विवेश ।  
अग्निं रेकं बोधयत् समस्तवग्निर्ब्रजोऽपि दयते पुत्रोऽपि ॥२॥

2. May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

3. Fire has protected the ear<sup>1</sup> of the worshipper<sup>2</sup>, Fire burnt out the Waster<sup>3</sup> from the waters; Fire delivered Atri within the blaze<sup>4</sup>, Fire united man's<sup>5</sup> sacrifice with its progeny.

4. May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

5. Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

6. Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the ray-cows is settled in the Light.

<sup>1</sup> "Tyam", "that other" ear, the inner ear which listens to inspired knowledge.

<sup>2</sup> Sayana takes the two words "jarataḥ" "karṇa" as if they were one indicating the name of the Rishi "Jaratkarna".

<sup>3</sup> Sayana renders "jarūtha" "a demon".

<sup>4</sup> Sayana renders "in the hot cauldron" "in the earth".

<sup>5</sup> Sayana renders "gave progeny to the Rishi Nrimedhā".

सामिभिरप्य दृश्ये पात्रधानान् प्रतीची बाह्वे प्रति मङ्गल्येषाम् ॥४॥

यक्षैर्युः संनमयानो अग्रे वाचा शलया अग्निसिद्धिहेतुः ।

उत्तान्तरिक्षं परि पाहि राजजन्मः स बुद्धिभि पात्रधानान् ॥५॥

उत्तमोत्तमपितृभ्यः परि दंष्ट्रा हिंसः शिवाज्ञानोत्तरं परं च ।

आ विद्धिमा मूर्तदेवान् रमन्त कथावो वृक्षपि अन्तर्वासेन ॥६॥

अथादंष्ट्रा अर्चिषा पात्रधानान् स्युः आनन्दः समिद्धः ।

शिवाज्ञानो अग्निः कृत्विः समिद्धः स नो दिवा स रिषः पात्र नक्तम् ॥७॥

रक्षोहेषां वाजिनमा विध्वंसि मित्रं प्रविष्टमप्य पाप्मि शम् ।

सूक्त ८७

## पात्रधामिदंज्ञः

अग्रे प्राव जितारं परिवर्ताने महि द्रविणमा यन्तव ॥७॥

अग्रे अह्नि ऋमवत्ततश्चरिन् महोत्तमोवासा सुवर्षितम् ।

7. The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

## PAYU BHARADWAJA

### SUKTA 87

1. I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge;<sup>1</sup> the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

2. O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to him with thy tongue of flame, the gods who kill,<sup>2</sup> the eaters of flesh, putting them off from us shut them into thy mouth.

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,<sup>3</sup> thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

4. Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

<sup>1</sup> or. a widest peace;

<sup>2</sup> or, the gods of ignorance,

<sup>3</sup> or, O thou who hast both,

त्रिपुविधानः प्रसिद्धिं न पुनरुतं यो अने अननेन हन्ति ।  
नमोविधा स्फुटयज्जातवेदः समक्षमेनं गणते नि वृद्धि ॥१९॥

नृवक्षः रक्षः पर पश्य विक्ष नस्य त्रीणि प्रति शृणोहिषा ।  
नस्यानं पृष्टोहेरसा शृणोहि श्रेया मलं पाविधानस्य वृद्ध ॥१०॥

तृपुविधानं चक्षुषा रक्ष यज्ञं प्राञ्चं वसुधः प्र णय प्रवेतः ।  
हिंस रक्षस्त्वयि शोविधानं मा त्वा दयन् पाविधाना नृवक्षः ॥१॥

इह प्र ब्रूहि यतमः सो अने यो पाविधानो य इदं कृणोति ।  
तमा रमन्व सप्तम्या पविठ नृवक्षसवक्षेष रत्नयनम् ॥८॥

उत्तलञ्चं स्पृणोहि जातवेद आलिभानाद्विष्टमिषविधानात् ।  
अने पूर्वा नि जहि शोविधान आमादः विषङ्कालमदन्वेषीः ॥१॥

यजेदानीं पश्यसि जातवेदस्तिष्ठन्तमान उत वा वरन्तम् ।  
यदानीरिक्ष पथिभिः पतन्तं तमस्ता विध्य शर्वो विधानः ॥६॥

अने त्वत् पाविधानस्य मिषं हिंसाशानिहंरसा हन्तवन्तम् ।  
प्र पर्वणि जातवेदः शृणोहि कथ्यात् कविष्वर्षिष विनोतु वृष्णम् ॥५॥

MANDALA TEN

5. O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

6. Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

7. Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

8. Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to eye of thy divine vision.

9. O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

10. Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.

11. Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

# HYMNS TO THE MYSTIC FIRE

तदग्ने चक्षुः प्रति वेदि रेभे शकारजं येन पश्यसि यातुधानम् ।  
अथर्वज्ज्योतिषा देव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥

यदग्ने अह्य मिथुना शपातो यद्वाचस्तुष्टं जनयन्त रेभाः ।  
मन्योर्मनसः शरव्या जायते या तथा विध्य हृदये यातुधानान् ॥१३॥

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।  
परविषा मूदेवाङ्गुणीहि परास्तुपो अभि शोहावानः ॥१४॥

पराह्य देवा वृजिनं शृणन्तु प्रथमेनं शपथा यन्तु तूष्टाः ।  
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विदवस्येतु प्रसिति यातुधानः ॥१५॥

यः पौरुषेयेण ऋचिषा समझक्ते यो अदव्येन पशुना यातुधानः ।  
यो अज्यया भरति क्षीरमग्ने तेषां शीर्षणि हरसापि वृश्च ॥१६॥

संवत्सरीणं पय जज्ञियायास्तस्य माशीहातुधानो नृचक्षः ।  
पीयूषमग्ने यतमस्तिर्त्वात् तं प्रत्यङ्मर्मचिषा विध्य मर्मन् ॥१७॥

12. Set in thy singer, O Fire, the eye with which thou seest the trampler with his hooves, the demon-sorcerer; even as did Atharvan, burn with the divine Light this being without knowledge who does hurt to the Truth.

13. The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshasa, O Fire, away from us cleave by thy ray these slayer gods<sup>1</sup>, blazing away from us cleave these who glut themselves with men's lives.

15. May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thieves by speech, may he undergo the onset of each and every one, the demon-sorcerer.

16. The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

17. O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

<sup>1</sup> or, the gods of ignorance

# HYMNS TO THE MYSTIC FIRE

विषं गावां यातुधानाः पिबन्त्वा दूहच्यन्तामदितये दुरेवाः ।  
परैरान् देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥१८॥

सनादयने मृणसि यातुधानान् न त्वा रक्षांसि पूतनासु जिग्युः ।  
अनु दह सहसूरान् ऋष्यादो मा ते हेल्या मुक्षत दैव्याघ्राः ॥१९॥

त्वं नो अग्ने अथरादुदक्तात् त्वं पशचादुत रक्षा पुरस्तात् ।  
प्रति ते ते अजरासस्तपिष्ठा अवशंसं शोशुचतो दहन्तु ॥२०॥

पशचात् पुरस्तादथरादुदक्तात् कविः काव्येन परि पाहि राजन् ।  
सखे सखायमजरो जरिभ्योऽग्ने मर्ता अमर्त्यस्त्वं नः ॥२१॥

परि त्वान्ने पुरं वयं विप्रं सहस्य धीमहि ।  
धृषद्वर्णं दिवोदिवे हन्तारं भङ्गुरावताम् ॥२२॥

विषेण भङ्गुरावतः प्रति ष्व रक्षसो दह ।  
अग्ने तिमनेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥२३॥

प्रत्यग्ने मिथुना दह यातुधाना किमीदिना ।  
सं त्वा त्रिशामि जागृद्दिव्यं विप्र मनमभिः ॥२४॥

## MANDALA TEN

18. May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

19. Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

20. O Fire, do thou guard us from above and from below, thou from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

21. From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

22. O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

23. Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

24. Burn the bewildered demon-sorcerer couples; I thee whet to sharpness, inviolate, with my thoughts, O illumined sage; awake.

प्रजापतये नमः प्रीतिप्रतिपद्यमिच्छामहे प्रतपन्तमासदः  
आ ते चिकित्ता उवसानिबेत्तयाऽरेयसः सुप्रसूय रक्षयः ॥४॥

सुवर्षा वक्षः ऋतुनासि सुकुरुताने कविः काव्येनासि विरचयित्व  
वसुवर्षानां क्षयसि त्वमेक इदं द्यावा च पृथिवी च पृथगतः ॥३॥

स वशन्तशीरतिप्रियाहेतुहे वनेवने शिशिये नक्षत्रातिरिच ।  
जनेजने जन्मो नाति मयते विद्या आ क्षिति विद्यया विद्याविद्याम् ॥२॥

सं जगत्वाङ्मूर्तमाल इत्यने वसे वसन्ता इत्यपि विद्यते ।  
विद्यते होला देविषो वरेण्यो विद्युर्विद्यावा सुखला सखीयते ॥१॥

सूक्त ९१

अष्टोत्तरी वैतरेयः

प्रत्यन हेरसा हेरः शृङ्गीहि विरचतः प्रति ।  
प्रागुपमानस्य रक्षसा बलं वि सज बोधम् ॥२५॥

25. O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.

## ARUNA VAITAHAVYA

### SUKTA 91

1. Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,<sup>1</sup> wide of being, wide in light, a perfect friend to the man who seeks his friendship.

2. In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

3. Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

4. Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,<sup>2</sup> like rays of the sun.

<sup>1</sup> or, one desirable,

<sup>2</sup> or, like the advents of the dawns,

स्वामिदत्र वृणते स्वायतो होतारमन्त्रे विदथ्यै वेधसः ।  
 यदेवयन्तो दधति प्रधासि ते हविषमन्त्रो मनवो वृणतवर्हिषः ॥१॥

सधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूयसं मयिम् ।  
 तमिदम् हविष्या समानमिदं तमिन्महे वृणते नान्यं स्वतः ॥८॥

वानोपभूत इषितो वशां अतु तेषु यदद्या वविषहिहितसे ।  
 आ ते यतन्ते रथो यथा पृथक् अध्वरिभ्यन्ते अजरणिण्य धधतः ॥७॥

तमोषधीर्दधिरे गर्भमन्त्रिषु तमापो अग्निं जनयन्त मातरः ।  
 तमिदं समानं वनिनश्च वोदधोऽन्तर्बलीश्च सुवते च विदधता ॥६॥

तव श्रियो वर्धस्येव विद्युन्निवज्जगत्त्रिविक्रज उषसां न केवः ।  
 यदोषधीरभिभूयन्ते वनानि च परि स्वयं विनूयै अथमास्ये ॥५॥

## MANDALA TEN

5. Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earths and woods of pleasaunce thou seekest<sup>1</sup> out thyself the food for thy mouth.

6. Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasaunce-woods and the plants of earth are pregnant and they are delivered of him always.

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou becomest, toil like chariot-warriors far apart.

8. Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great,—not another, O Fire, than thou.

9. The ordainers of the work, they who desire thee, choose thee as priest of the call in their discoveries of knowledge when the seekers of the godhead hold thy delight,<sup>2</sup> human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

---

<sup>1</sup> or, heapest food in thy mouth.

<sup>2</sup> or, set before thee the things of thy delight,

अद्वैत्याने द्विविरास्ये ते स्रुवीव यतं स्रुवीव सोमः ।  
वाजसनि रयिमस्से स्रुवीरं प्रयास्तं धीहि यथासं ब्रह्मन् ॥१५॥

यस्मिन्मन्त्रे वास ऋषयसा उवाचो ववा मेषा अवसृष्टास आहिताः ।  
कीलात्तये सोमपूज्या वेधसे द्वेदा मतिं जनये वासमानये ॥१४॥

इमां प्रताप सुष्टिं नवीयसीं वीवेयमस्मा उवाचे औगावि नः ।  
मूया अन्तरा द्वैतस्य निरूप्यो जायेव पत्य उवाची सुवासाः ॥१३॥

इमा अस्मै सतयो वाचा अस्मदां ऋचो निरः सुष्टितयः समामत ।  
वसुधयो वसवे जातवेदसे वृद्धासु चिद्वर्धनी यासु वाकानये ॥१२॥

यस्युभयमाने अमृताय सत्यः समिधा दारादृत वा द्विविज्जति ।  
तस्य द्वेता भवति यासि दूत्यमुप ब्रूवे यजत्यवरोयासि ॥११॥

तवान्ने द्वेते तव पञ्चमस्तिव तव त्रेष्टं त्वमस्तिनवतयापतः ।  
तव प्रयासं त्वमवरोयासि ब्रह्मा वासि गृहेपतिव नो वसे ॥१०॥

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:<sup>1</sup> thou art the priest of the Word and the master of the house in our home.

11\*

\*

\*

\*

12. For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, for the knower of all things born, and his desire is towards them.

13. I would speak to the ancient One a laud new to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire.

14. Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his beak the Soma wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

15. An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes,—the treasure excellent<sup>2</sup> and glorious and vast.

<sup>1</sup> or, thou art the priest of the pilgrim-rite:

\* not translated.

<sup>2</sup> or, high-proclaimed

आ सुखयन्ती यजते उपाके उपासानकला सदतां नि योनी ।  
विद्यु योषणं ब्रह्मती मुनेषु अथि शिष्यं शिष्यं दद्यात् ॥६॥

अथर्ववेदीश्वरिण्या वि श्रयन्ती पतिभ्यो न जनयः शिष्यमानः ।  
देवीहोरी ब्रह्मतीविश्ववसिन्वा देवेभ्यो यजत सुप्रायणाः ॥५॥

याचीनं बहिः प्रदिशा पृथिव्या वस्तीरेत्या ब्रूयते अथ अक्षिप्तं ।  
यं प्रयते विनरं वरीया देवेभ्यो अदितये स्थानम् ॥४॥

आर्षुह्वित ईड्या वस्त्ववाऽऽयाह्वानं वसुभिः सजीवाः ।  
त्वं देवानामसि यज्ञं होता स एनान् यक्षीषिता यजीयान् ॥३॥

तन्नपानं पथ ऋतस्य यानान् मया समञ्जस्त्वं दद्या युजिह्व ।  
सन्मानि धीमिधत यममन्धनं देवता व ऊर्णहोवदं नः ॥२॥

समिद्धो अथ मनुषो हुरीण देवो देवान् यजति जातवेदः ।  
आ व बह मित्रमहेविर्वाकिलान् त्वं हूतः कविरेति प्रवताः ॥१॥

सुक्ते १०

जमदग्निमूर्तिः

JAMADAGNI BHARGAVA

SUKTA 110

1. High-kindled today in the house of the human being, thou doest sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

2. O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

3. One prayed and adored, O Fire, calling them to us arrive, companioned by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

4. An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

5. Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

6. Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form,—

सद्यो जातो धर्मिणीन पञ्चमनिन्दवानामभवत् पुरोगाः ।  
अस्य ह्येवः प्रदिश्यन्तस्य वाचि स्वाहाकृतं हविर्वरवत् देवाः ॥१९१॥

उपावसुञ्जन्तस्य समञ्जान् देवानां पाथ ऋगुथा हवींषि ।  
वन्स्पतिः शमिना देवो अग्निः स्ववत् हव्यं सधुना धौन ॥१९०॥

य इमे श्वावापुषिष्वो जनित्री कृष्वरिष्वदे भुवनानि विरवा ।  
तमद्य ह्येनरिष्वतो यजीमान् देवं त्वष्टारमिह यक्षि विह्वान् ॥१९॥

आ नो यज्ञं धारतो नृपमन्त्रिण्यो मनुष्यादहं वेतयन्ती ।  
तिष्ठो देवीर्वाहिरेदं स्थानं सरस्वती स्वपसः सदस्य ॥८॥

देव्या ह्येतारा प्रथमा पुत्राया मिमाना यज्ञं मनुष्यो यजत्यै ।  
प्रचोदयन्ता विदधेयुः कारु प्राचीनं ज्योतिः प्रदिश्या ॥७॥

7. The two divine priests of the call, also, the first and perfect in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

8. May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses,—may they sit, perfect in their works, on this sacred seat of happy ease.

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

11. As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this priest of the call which points out by its direction the Truth, may the gods partake of the oblation made *Swāhā*.

अग्निः पाति गृणोती अग्निः सुरीननिनददाति वेद्यामवा नः ॥५॥  
स इदग्निः कण्वतमः कण्वसखाऽयः परत्यानतरस्य तरुषः ।

वि यस्य ते जयसामत्याजरा अश्वीनं वाताः परि सन्त्यज्यताः ।  
आ रण्वासी पृथ्व्या न सत्त्वं विभं नशान प्र विधान इष्टये ॥४॥

नं वो वि न इषदं देवमन्थस इन्दुं प्रीथानं प्रवपन्तमणवम् ।  
आसा वज्रं न शीविषा विरिचानं महिषं न सरजनमभवन् ॥३॥

अग्निर्दे नाम आदि दधपरतमः स यो वना यूवते भस्मना दत्ता ।  
अभिप्रमृता जुहो स्वधर इतो न प्रीथमानो यवसे वृषा ॥२॥

विष इतिशोस्तरेणस्य वक्ष्यो न यो मातरावप्येति धातवे ।  
अनंथा यदि जीवनदद्या व नु ववक्ष सद्यो महि इत्यं वरन् ॥१॥

सूक्त ११५

उपस्थितो वासिष्ठेयः

UPASTUTA VARSHTIHAVYA

SUKTA 115

1. Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth then as now, from the first he did his carrying, performing his mighty embassy.

2. Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

3. He is to you like a bird settled on a tree, like the divine moon-flow of the Soma plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

4. O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters having the command for the seeking they march towards the warrior of the triple world<sup>1</sup>.

5. This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

<sup>1</sup> or, Trita the warrior.

वसं न विजयते गौरी वामं शिवमतिविषयम् ।  
स रासते शिवो विजयवामसोऽनिरुद्धो गौरीपतिः सुवीर्यम् ॥१॥

सूक्त १२२

## विजयमहा वासिष्ठः

इति त्वाम् वदितुं शक्यते पुत्रा उपर्युक्तम् अष्टमोऽध्यायः ।  
तत्र पाणि गौरीपतिः शिवो विजयवामसोऽनिरुद्धो गौरीपतिः सुवीर्यम् ॥१॥

ऊर्ध्वं न्यासे सहस्रवर्षाणि लोप्युक्तम् वन्दते वृथा वाक् ।  
त्वां स्तोत्रम् त्वया सुवीर्यं दद्यात् प्रतः वचनाः ॥८॥

एवातिमूर्तः सह सुविमर्शः सदे सहस्रः सुवीर्यम् ।  
सिद्धो न ये सुविमर्शः अतएव वाक् न सुवीर्यम् ॥९॥

वाचिन्मया सहस्रं सुविमर्शः सदे सहस्रः सुवीर्यम् ।  
अनर्हं विदुः शिवो सुवीर्यम् वन्दते वृथा वाक् ॥१०॥

6. O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

7. This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One,<sup>1</sup> strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

8. "O son of energy, O forceful One," so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.

9. Thus have extolled thee, O Fire, the sons of Vrish-tihavya, the Upastuta Rishis;<sup>2</sup> protect them and the illuminates who speak the word, rising on high they have attained with the cry of *Vashat*, *Vashat*, with the cry of obeisance.

## CHITRAMAHA VASISHTHA

### SUKTA 122

1. I voice the Shining One with its richly varied lights<sup>3</sup>, the fair and happy, the great in whom is nothing hostile; Fire, the priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

<sup>1</sup> or, the master of riches,

<sup>2</sup> or, sages, extolled;

<sup>3</sup> or, greatnesses,

इषं कुहेत्सुदुष्ठा विरवधायसं यशप्रिय यजमानाय युक्ता ।  
आने धृतस्मृतिश्चक्षुर्नानि दोषाद्विषयं परिपश्यन्मुक्त्वसे ॥६॥

त्वं हूतः प्रथमी वरेण्यः स ह्ययमानो असूतय मत्सव ।  
त्वां मज्जयन् मरुतो दाशुषो गृहे त्वां स्तोत्रेभिर्मय्यावो वि षष्ठ्यः ॥५॥

यस्तस्य कैर्त्तं प्रथमं पुरोहितं हविष्मन्तं कुळते सप्त वाजिनम् ।  
शुभ्रवत्तमस्मिन् धृतपृष्ठमक्षयं पृणन्तं देवं पूजते सुवीर्यम् ॥४॥

सप्त धामानि परिपश्यन्तर्था दाशदाशुषे युक्तेन मामहेत्सव ।  
सुवीरेण रथिणान् त्वार्थवा यत्न आनन्दं सप्तिधा तं जेषस्व ॥३॥

शुक्लाणि आने प्रति ह्यं स वयो विरवानि विद्वान् वयुनानि युक्ता ।  
धृतनिर्गोमश्चक्षुः गात्रमेरय तव देवा अजानयन्तं वनम् ॥२॥

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great;<sup>1</sup> O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

4. The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

5. Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

6. In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illumining the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

---

<sup>1</sup> or, exalt him;

अर्धो नपाज्जालवेदः सुतास्त्रिभुवनन्दस्व धीतिमहिः ।  
ते इषः स वयुर्मूर्तिवत्सविबभौतयो वामजालः ॥३॥

पावकवर्षाः शुक्लवर्षा अननवर्षा उदियसि मानु ।  
पुत्रो मातरा विवरस्युपावसि पृथग्वि रोवसो उमे ॥२॥

अने तव श्वो वयो महि शान्ते अवयो विभावसो ।  
वृद्ध-द्वेजानो शवसा वाजमुद्वयं वधासि दशसु कवे ॥१॥

सुक्ल १४०

अग्निः पावकः

नि त्वा वसिष्ठ अह्निं वाजिनं गणान्ते अने विद्वद्ये वेधसः ।  
रायस्योषं यजमानेष्वायस्य यूयं पात स्वस्तिभिः सदा नः ॥८॥

त्वां देवा महिषात्प्राप्य वावृषुराज्यमसने निमज्जन्तो अश्वरे ॥७॥  
त्राप्तिमदस्या उधसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।

## MANDALA TEN

7. Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

8. The Vasishthas called thee within them; full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.

## AGNI PAVAKA

### SUKTA 140

1. O Fire, thy inspiration and thy growth and thy lights blaze in their greatness, O thou who shinest out with thy lustres; O great luminousness, O seer, thou foundest by thy strength for the giver a plenitude of utterance.

2. Purifying is thy flaming energy, bright is thy energy, indeficient is thy energy as thou ascendest with thy light—a son thou rangest and protectest the Parents and thou joinest together earth and heaven.

3. O son of energy, O knower of all things born, well-founded rejoice in our perfect utterances and our thinkings; in thee they have joined together impelling forces of many forms, richly varied in their prospering, born to charm and beauty.

त्वाम् ज्ञातवदसं विप्रवदार् गूणं विधा ।  
अनं देवा आ वह नः प्रियवतान् मूर्धोकाय प्रियवतान् ॥३॥

इमं यशसिभं ददा जीर्णपाण उपगच्छि ।  
मनसिस्त्वा समिधान देवामहे मूर्धोकाय देवामहे ॥२॥

समिद्धिद्विजने समिधये देवभ्यो देववाहेन ।  
आदित्यं सूर्यवसुमित्रं आ गच्छि मूर्धोकाय न आ गच्छि ॥१॥

सप्तमं १५०

## मूर्धोका वासिष्ठः

ऋतावानं महिषं विप्रवदशतममिन्न सुन्नाय दधिधरे पुरो जनाः ।  
अृक्कणं सप्रथस्तमं त्वा गिरा देव्यं मानुषा युगा ॥६॥

इकतरिमखरस्य प्रवेतसं क्षयतं राक्षसो महिः ।  
रात्रिं वामस्य सुभगां महिमिषं दद्यात्सि सानासि राक्षसं ॥५॥

इत्यथमानं प्रथयस्व जगुमिरस्ते रापो अमत्य ।  
स दशतस्य वपुषो वि राजासि पूषासि सानासि ऋतुम् ॥४॥

## MANDALA TEN

4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of<sup>1</sup> thy body of vision and thou satest thy conquering will.

5. A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

6. Men have set in front this great Truth-possessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

## MRILIKA VASISHTHA

### SUKTA 150

1. Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

3. Thee I voice with my thought, the knower of all things born, in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.

---

<sup>1</sup> or, thou shinest out from

अने नक्षत्रमन्त्रमा सूर्य रोदयो दिवि । दधज्यातिवर्जितः ॥४॥

अने सूर्यं रविं भर पृथ गोमन्त्रमन्त्रितम् । अङ्घ्रि खं वर्तया पणम् ॥५॥

यथा गा आकरामहे सेनयाने तवत्या । तां नो हिन्व भवत्ये ॥६॥

अग्निं हिन्वन् नो धियः सत्त्वमाशुमिवाणिषु । तेन जोष्य अन्धधनम् ॥७॥

शुक्ल १५६

## केतुश्रमः

अग्निं वसिष्ठो देवते पुरोहितो मूर्धकाय पुरोहितः ॥८॥  
अग्निं रविं भरद्वाजं गविष्ठं प्रावशः कण्वं असदस्यमहिषे ।

अग्निं महो धनसालावहं हवि मूर्धकं धनसालये ॥९॥  
अग्निं देवो देवानामभवत् पुरोहितोऽग्निं मनुष्या ऋषयः समीधरे ।

## MANDALA TEN

4. Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

5. Fire protected Atri and Bharadwaja and Gavisthira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishtha the vicar priest calls, the vicar priest calls him for grace.

## KETU AGNEYA

### SUKTA 156

1. May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us<sup>1</sup> for the getting of plenty.

3. Bring to us, O Fire, a stable wealth of the Ray-Cows and the horses of power, reveal heaven, turn away from us the evil Trafficker.

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for me.

---

<sup>1</sup> or, speed for us

यो अस्म्य पादे रजसः शुक्लो अतिरजसाय । स नः पर्वदति द्विषः ॥५॥

यो विज्यामि विपश्यति भूयता स व पश्यति । स नः पर्वदति द्विषः ॥४॥

यो रक्षांसि निजार्वात दूषा शुक्लं शोचिषा । स नः पर्वदति द्विषः ॥३॥

यः परस्याः परावर्तितरो भवतिरोचते । स नः पर्वदति द्विषः ॥२॥

शान्त्यै वाचमीर्य वृषमाय शिरीराम । स नः पर्वदति द्विषः ॥१॥

सप्त १८७

परम आशेषः

आने केवुविशामसि भेदः भेद उपस्थसत् । गोधा स्तोत्रे यो दधत् ॥५॥

## MANDALA TEN

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.<sup>1</sup> Awake, founding his expansion who lauds thee.

## VATSA AGNEYA

### SUKTA 187

1. Send forth the word to the Fire, the bull of the worlds,<sup>2</sup> may he carry us through beyond the hostile forces.

2. He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

3. He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces.

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

---

<sup>1</sup> or, in the lap of the mother.

<sup>2</sup> or, of the peoples,

समानमसुर्वी वो मनो यथा वः सुखहेमाति ॥४॥  
समानो व आकूतिः समाना हृदयानि वः ।

समानो मन्त्रः समितिः समानो समानं मनः सह विचिन्वेयम् ।  
समानं मन्त्रमसि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

सं गच्छेत्वं सं वदस्वं सं वो मनसि जानताम् ।  
देवा भानं यथा पूर्वं संजानाना उपासते ॥२॥

संसमिष्टवृक्षे वृषधाने विद्वान्मन्त्र आ ।  
इच्छेत्पदे समिष्टयत्वे स नो वसुन्ध्या भर ॥१॥

सूक्त १९१

सुवनन आह्वितः

MANDALA TEN

SAMVANANA ANGIRASA

SUKTA 191

1. O Fire, O strong one, as master thou unitest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

3. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; pronounce for you a common Mantra, I do sacrifice for you with a common offering.

4. One and common be your aspiration, united your hearts, common to you be your mind,—so that close companionship may be yours.

University of Southern California Library

